

॥ संस्कृत सुभाषित संग्रह ॥

चेतन चव्हाण

अग्निः शेषं ऋणः शेषं शत्रुः शेषं तथैव च ।
पुनः पुनः प्रवर्धेत तस्मात् शेषं न कारयेत् ॥

Agni (fire) , Rna(runa-loan), shatru(enemy), if remain even in small trace(shasham) will grow again(punah punah pravardheta), so finish them completely(tatah shesham na karayet).

२ .

पृथ्वीव्यां त्रीणि रत्नानि जलम् अन्नम् सुभाषितम् ।
मूढैः पाषाणखण्डेषु रत्नसंज्ञा प्रदीयते ॥

There are three jewels in this earth. They are water, food and Subhaashita!! But the Fools call the pieces of rocks as Jewels!
Subhaashitaa are nothing but the collection of vast experiences of people or in other words wise sayings.

३ .

न अभिषेको न संस्कारः सिंहस्य कियते वने ।
विक्रमार्जितसत्त्वस्य स्वयमेव मृगेन्द्रता ॥

There is no official coronation (RaajyaBhishekh) ceremony held to declare that lion is the king of jungle.
He becomes king by his own attributes and heroism ('Parakram').

४ .

वनानि दहातो वन्हे सखा भवति मारुतः ।
स एव दीप नाशाय कृशे कस्यास्ति सहृदम् ॥

When it catches fire in forest, wind is there to assist it.(sakha bhavati marutah). Same wind destroys a small lamp(sa eva deep nashayay). If one doesn't have power/wealth, he doesn't have friends (krshe kasyaasti sahrdam).

The above Subhaashita is very much applicable from the national point of view.

One will support you if you are powerful or else the same will destroy you.

So the only alternative with us is to become a mighty and powerful nation in the world.

५ .

विद्या विवादाय धनं मदाय शक्तिः परेषां परिपीडनाय ।
खलस्यः साधोः विपरीतम् एतद ज्ञानाय दानाय च रक्षणाय ॥

A crooked man's (Durjan) Knowledge (Vidya) is used by him only for the arguments (ViVaad), his Wealth (Dhanam) results in him becoming an egoistic (Madaaya) person and his Power (Shakthi) is used just to trouble others (Paripidaanaaya). The opposite is true for a good man (sajjan). His Knowledge (Vidya) is used for good purposes, his wealth is used to donate (Daanaaya) it to others and his power/might is used to protect (Rakshanaaya) the weak.

६ .

दुर्बलस्य बलं राजा बालानां रोदनं बलम् ।
बलं मूर्खस्य मौनित्वं चौराणाम् अनृतम् बलम् ॥

The strength (Balam) of the weak (Durbal) is King (Raja) [The king is expected to protect the weak]. Crying (Rodanam) is the strength of a small child [Parents accede to the child's demand due to the child's crying. Thus crying is the strength of a child as it can get what it desires by crying!]. Not expressing the views is the strength of an unintillegent person! [People think that the person talks less, which is considered as a good habit] And telling lies is the strength of a thief [Thieves get away with their crimes by their art of telling the untruth]. Let's identify our strengths!!

७ .

अश्वं नैव गजं नैव व्याघ्रं नैव च नैव च ।
अजापुत्रं बलिं दद्यात् देवो दुर्बलघातकः ॥

Horse (Ashwam)? - No, Elephant (Gajam)? - No, Tiger (VyaGhram)?? - No, Not at all!! Only the baby goat (AjaaPutram) is sacrificed during any ritual. Conclusion is that even God does not protect the weak!!

८ .

अष्टादशपुराणानां सारं व्यासेन कीर्तितम् ।
परोपकारः पुण्याय पापाय परपीडनम् ॥

In all the 18 'Puranas' Shri. Vyaasa Maharshi has told only two gospels: Doing favour to others is 'Punya' and troubling others is 'Paapa' (Sin)!!

९ .

हिमालयं समारभ्य यावत् इंदु सरोवरम् ।
तं देवनिर्मितं देशं हिंदुस्थानं प्रचक्षते ॥

Starting from Himalayas and extending upto Indu sarovaram (Indian Ocean) is the nation created by God which is known as 'Hindusthan'.

Himalayan ranges including Hindukush parvat on Western side and the ranges extending upto North Myanmar (Brahmadesh) on the Eastern side formed the Northern Boundary of ancient Hindusthan. This land extended upto the Indian Ocean on the Southern side.

This is the sacred land where God took Birth from time to time and recreated and established the social structure.

१० .

एतद्देश प्रसूतस्य सकाशादग्रजन्मना ।

स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

All the people over the earth (Pruthiwyam Sarvamanavaha) should take lessons about living and building their characters from the ancestors (Rishis and Saints) (Agrajanmanaha) who took birth in this land, Nation. (Etaddesh prasootasya)

The Hindu culture and heritage is the greatest of it's kind in this world and has power to lead and show right path to the whole world.

११ .

अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

Consideration like "he is mine or he is another's"

occur only to the narrow minded persons. To the broad-minded persons the whole world is a family.

१२ .

क्षणशः कणश्चैव विद्याम् अर्थं च साधयेत् ।

क्षणे नष्टे कुतो विद्या, कणे नष्टे कुतो धनम् ॥

Every moment one should learn, from every bit one should earn.

If you waste a second (kshan) you can't get knowledge (vidya)

and if you waste a bit (kan) u can't get money (artham)

१३ .

अश्वस्य भूषणं वेगो मत्तं स्याद् गजभूषणं ।

चातुर्यम् भूषणं नार्या उद्योगो नरभूषणं ॥

Speed is the glory of Horse (Ashwa) . The majestic walk is the glory of elephant (Gaja)

Being wise ('Chatur') is an asset to women (Naarya) and always being engaged in some

work (Udyogo) suits the man.

१४ .

क्षुध तृट् आशाः कुटुम्बिन्य मयि जीवति न अन्यगाः ।
तासाम् आशा महासाध्वी कदाचित् मां न मुञ्चति ॥

Hunger, Thirst (Trut) and desire (Aasha) are like man's three wives. Until he is alive these three will never leave him or go else where. In comparison of the three, desire (Aasha) is a 'MahaSaadhvi' because it NEVER EVER leaves the man. Unlike hunger and thirst which disappear for some time after eating /drinking, desire is the thing which never disappears from man's mind!!

१५ .

कुलस्यार्थे त्यजेदेकम् गाम्स्यार्थे कुलमत्यजेत् ।
ग्रामं जनपदस्यार्थे आत्मार्ये पृथिवीम् त्यजेत् ॥

sacrifice your own interest for sake of your family, sacrifice family for village, sacrifice village for cause of nation and sacrifice everything for Atma.

१६ .

नाक्षरं मंत्ररहीतं नमूलंनौषधिम् ।
अयोग्य पुरुषं नास्ति योजकस्तत्रदुर्लभः ॥

There is no letter which is not a mantra(which cant be used in mantra), there is no root, which can't form some medicine, there is no person who is absolutely useless. But persons who can identify their utility and put them in proper usage are rare.

१७ .

धारणाद्धर्ममित्याहुःधर्मो धारयते प्रजाः ।
यस्याद्धारणसंयुक्तं स धर्म अिति निश्चयः ॥

The word "dharma" is derived from verb "dharaNa". it is "dharma" which holds society together. Hence if something is able to hold people together, no doubt it is dharma.

१८ .

आहारनिद्राभयमैथुनं च सामान्यमेतत् पशुभिर्नराणाम् ।
धर्मो हि तेषाम् अधिकोविशेषो धर्मेण हीनाः पशुभिः समानाः ॥

Eating (or things needed for survival), sleep, fear from somebody and sex life (for reproduction), these habits are common between human beings and animals. (in this respect we cant differentiate between man and animal). it is "dharma" which is additional important quality of man, without which he is same as

an animal.

(read dharma as per subhashita 17.)

१९ .

न वा अरे मैत्रेयी पत्युः कामाय पतिः प्रियो भवति ।

आत्मनस्तु कामाय पतिः प्रियो भवति ॥

O Maitreyi! Man is not loved (by his wife) because he is husband, but because of the 'Atma' (Soul) in him.

२० .

सत्यस्य वचनं श्रेयः सत्यादपि हितंवदेत् ।

यद्भूतहितमत्यन्तं अतत् सत्यं मतं मम ॥

Telling truth is recommended, but more than that, tell those things which are in interest of all.

According to me (nArada here) thing which is beneficial to large community, is truth.

२१ .

न राज्यं न राजाऽऽसीत् न दण्डयो न च दाण्डिकः ।

धर्मेणैव प्रजास्सर्वा रक्षन्ति स्म परस्परम् ॥

There is no kingdom nor any king! No criminal nor any judge to give the penalty to the criminal!!

All the people protect each other by the virtue of Dharma (The meaning of Dharma being explained in Subhaashita No.17).

This is a 'varnan' of an 'Aadarsha' samaj !! A samaj which is a 'live' samaj in which each and every individual lives completely up to his responsibility!! Only a samaj which will be made up of such 'ideal' individuals can 'realise' the above subhaashita!!

One example is worth mentioning. If the number of social service organisations such as orphanages, child care centres etc. keep growing then is it a healthy sign of progress of society or not?? Infact such institutions will come up because the relatives or neighbours may have failed to do their Dharma!!

this is told by Bhishmacharya to Yudhisthir in shantiparva (after mahabharat war). while he was lying on "sharapanjari" waiting for bed.

Bhishmacharya is generally telling dharmaraja about how good his rule should be. you may have noticed that the subhashit is in past tans.

this situation (praja dharmeNaiva parasparm rakshanti sma) was there in India long back. much before raja-praja system was introduced.

to my knowledge ekshwaku was the first king (any body can correct me if i'm wrong.)

२२ .

सत्यं बुयात् प्रियम् बुयान्बुयात् सत्यमप्रियम् ।
प्रियम् च नानृतम् बुयादेषः धर्मः सनातनः ॥

Speak true, speak what is pleasant to others. don't tell truth which is not pleasant (which is harmful)

(similarly) even though pleasant, don't speak false, this is Darmah

You will find this "eshah dharmah sanatanah" in many subgashitas normally this is kept at the end. to emphasize on what poet is trying to say. other such part is "iti smrtah", "iti nishchayah" etc.

२३ .

अपि स्वर्णमयी लंका न मे रोचति लक्ष्मण ।
जननीः जन्मभूमिश्च स्वर्गादपि गरियसी ॥

Lakshman, This Golden Lanka does not allure me. Mother and Motherland is dearer to me even than heaven.

This 'Shloka' is from the conversation between Lord Shree Ram and Lakshmana in 'Valmiki Ramayana'. It is very appropriate to remember the shloka on the occasion of Vijayadashami. Over six thousand years ago, after the great Victory over Ravana, on the day of Vijayadashami, Lord Shree Ram tells Lakshmana that He was not interested in the wealth of Lanka and did never want to rule Lanka. He would rather go back to His Motherland. Later 'Vibheeshana' was made the king of Lanka.

२४ .

मरणान्तानि वैराणि निवृत्तं नः प्रयोजनम् ।
क्रीयतामस्य संस्कारो ममापेक्ष्य यथा तव ॥

Enmity ends with death. our job is over.

(Now) he(rAvaNa) is mine as he is yours. so do his cremation properly.

These are sentences of ShriRama after the death of rAvaNa on vijayA dashami.

this reflects our sanskriti.

As rAvaNa was dead, his brother bibhishan was hesitating for cremation. According to him rAvaNa's body was not

worthy of proper treatment. to this our shrirAma says, now that he is dead, he is not our enemy and deserves proper sanskara.

compare this against how Mongol (or in general muslim) invaders treated with bodies of our kings.

२५ .

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।
व्यसनेन च मूर्खाणां निद्रया कलहेन वा ॥

A intelligent ('buddhiman') man spends his time in the research and studies of literature ('Kaavya') and philosophy ('Shastras' like Veda Shastra, dharma shastra etc.). Or in other words the said subjects are means of his entertainment (He gets satisfaction due to the studies of 'kaavya' and philosophy).

In contrast a unintelligent ('Murkha') man gets satisfaction in bad habits like sleep (Laziness), quarrel or some type of addiction.

Tatparya (Conclusion):

In this subhaashita the subhaashitkar has in short advised the reader that how should one spend his/her time!! May be according to him a 'buddhiman' is a person who invests his time in order to get some thing 'valuable' and long lasting!!

२६ .

तैलाद् रक्षेत् जलाद् रक्षेत् रक्षेत् शिथिल बंधनात् ।
मूर्खं हस्ते न दातव्यं एवं वदति पुस्तकम् ॥

A book says: Protect me from oil (Oily products which leave a mark on the page); Protect me from water;

Also protect me from the loose binding; And after doing all this please do not hand me over to a 'Murkha' (unintelligent) person!!

२७ .

श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिर्न तु कंकणेन ।
विभाति कायः करुणापराणाम् परोपकारैर्न तु चंदनेन ॥

The ears of a 'sajjan' (Honest/Good) person looks more good and pleasant hearing some knowledge ('Vidya') and not by the ear-rings ('Kundal'). Donating something more suites the hand than the bangles.

Like wise the body of a 'sajjan' person more suites by doing favours on others ('paropkar') than application of sandalwood's cream to itself.

२८ .

भाषासु मुख्या मधुरा दिव्या गीर्वाणभारती ।
तस्यां हि काव्यम् मधुरं तस्मादपि सुभाषितम् ॥

Amongst languages, language of gods (girnANbharati - Sanskrit) is sweet, in that poetry is beautiful and still in that subhAshit.

२९ .

उदारस्य तृणं वित्तं शूरस्य मरणं तृणं ।
विरक्तस्य तृणं भार्या निस्पृहस्य तृणं जगत् ॥

For a generous person, money or wealth is insignificant (is equivalent to grass). For a brave person, death has no value (or it is no cause of worry). For a selfless (virakta) person, his family is insignificant. And for a person who has no desires (nispRha), this world is of no interest.

३० .

विद्वत्त्वं च नृपत्वं च नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

Ruler ship and learning is not comparable any time.
king gets respect from his own country where as learned person gets it from everywhere.

३१ .

दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।
उष्णो दहति चांगारः शीतः कृष्णायते कर्म ॥

One should avoid friendship or warm relationship with wicked person.
(like a coal). if hot (he) burns (your hands) if cold, (he) blackens (your) hands. (i.e. if he is bad to you, they will surely cause some problem to you, but even if he is good to you, contact alone will cause some problem).

३२ .

द्राक्षा म्लानमुखी जाता शर्करा चाश्मतां गता ।
सुभाषितरसस्याग्रे सुधा भीता दिवं गता ॥

Here the poet describes the supremacy of Subhashitas.
On this earth the "RASA"(implied meaning) of subhashitas is so sweet that the grapes felt ashamed (of its sweetness) and crestfallen. The sweeter sugar got hard (Ashma - stone) and the sweetest "AMRITA" (nectar) pulled itself back to the heaven.

३३ .

चिन्तनीया हि विपदां आदावेव प्रतिक्रिया ।
न कूपखननं युक्तं प्रदीप्ते बान्हिना गृहे ॥

It is improper to start digging the well after the house has caught fire! We should be pro-active i.e. we should have the solutions ready even before some problem comes to us.

३४ .

एकं विषरसं हन्ति शस्त्रेणैकश्च वध्यते ।
सराष्ट्रं सप्रजं हन्ति राजानं मंत्रविप्लवः ॥

Only one person dies due to the poison; By the weapons too only one living creature can die. But due to the incorrect decisions by the king, the king himself, the whole nation and it's citizens can die!!

The learned and the intelligent readers can derive the significance of the above subhaashita and understand it's implications by looking back at our history, even in the past 50 years. No need to mention specifically the sufferings caused to the Kashmiri pandits in the Kashmir valley as the result of the decisions that were made!!!

३५ .

आदित्यस्य नमस्कारं ये कुर्वन्ति दिने दिने ।
जन्मान्तरसहस्रेषु दारिद्र्यं नोपजायते ॥

The people who bow down to the Sun (perform SUryanamaskArs) everyday, poverty does not arise in their lives for thousands of births.
(The people who are punctual in their duties like Sun, never become poor.)

३६ .

ज्येष्ठत्वं जन्मना नैव गुणैर्ज्येष्ठत्वमुच्यते ।
गुणात् गुरुत्वमायाति दुग्धं दधि घृतं कमात् ॥

Greatness is not by birth, greatness is decided by qualities (of a person).
As it increases from milk to curd to ghee.

३७ .

उद्यमेन हि सिध्यन्ति कार्यणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

Any work will not get accomplished just merely by desiring for it's completion. A 'prey' by itself doesn't enter in to the sleeping lion's mouth!!!

By giving an example of a lion the subhashitkAra here wants to emphasize that the desire and capabilities should be added by the efforts and hard work to achieve the goal! Even if the lion has the capabilities to catch it's prey, the prey will not automatically fall in it's mouth!!

३८ .

स्थानभ्रष्टाः न शोभते दन्ताः केशा नग्ना नराः ।
अिति विज्ञाय मतिमान् स्वस्थानं न परित्यजेत् ॥

it looks odd if teeth, hair, nails, and men are not at their proper place.

knowing this, wise man never leaves his place (occupation).

This subhashitA suggests that every body should stick to his/her duty. Doing something else is not desirable.

३९ .

उदये सविता रक्तो रक्तःश्चास्तमये तथा ।

सम्पत्तौ च विपत्तौ च महतामेकरूपता ॥

. . . महाभारत

The sun looks alike while rising and setting. Great men too remain alike in both the good and bad times.

४० .

शान्तितुल्यं तपो नास्ति तोषान्न परमं सुखम् ।

नास्ति तृष्णापरो व्याधिर्न च धर्मो दयापरः ॥

There is no achievement like peace (the word tapa might be used here to emphasize the efforts required to keep your mind peaceful.), there is no happiness like satisfaction, there is no disease like desire, there is no dharma like mercy.

४१ .

सर्वोपनिषदो गावः दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीः भोक्ता दुग्धं गीतामृतं महत् ॥

All Upanishads are (like)cows, Gopalnandana (Shrikrishna) is their keeper. Intelligent Partha (Arjun) is the calf who enjoys the milk and splendid GeetAmRit is the milk of these cows.
(Geeta is the precise summary of all Upanishadas.)

४२ .

हंसः श्वेतो बकः श्वेतो को भेदो बकहंसयोः ।

नीरक्षीरविवेके तु हंसः हंसो बको बकः ॥

It is said that, if one dilutes milk with water, and gives to swan, swan is able to extract milk and drink it. (dudh ka dudh pani ka pani)

Swan is white, crane is (also) white. (then) what is the difference between crane and swan?

when it comes to extracting milk from a mixture, swan is swan and crane is crane. i.e. crane does not have this ability.

This subhashit is trying to explain that the external appearance does not make a person

great but his qualities. It also explains that wise people precisely know what is useful and what is not.

४३ .

काकः कृष्णो पिकः कृष्णो को भेदो काकपिकयोः ।
वसंतसमये प्राप्ते काकः काकः पिकः पिकः ॥

Crow is black, cuckoo bird is (also) black. What is the difference between crow and cuckoo bird ?

(But) When spring arrives crow is crow and cuckoo bird is cuckoo bird.

(With the advent of spring, cuckoo bird starts singing with its sweet voice, but crow does not have this ability.) This subhashit is exactly in lines with the previous subhashit.

४४ .

अहं च त्वं च राजेन्द्र लोकनाथावुभावपि ।
बहुव्रीहिरहं राजन् षष्ठीतत्पुरुषो भवान् ॥

Oh! King; we both are 'LOKANATHA'. Only the difference is that I am 'bahuvrihi' (the one whose guardians are people) and on the contrary you are 'Shashthipurush' (the guardian of people i.e. ruler or king.)

४५ .

सुलभाः पुरुषाः राजन् सततं प्रियवादिनः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

(This 'shlok' is from the conversation between Mahamantri Vidur and Dhritarashtra in Mahabharat. Vidur says,)

Your Majesty, always good speaking people can be easily found. (But) a person speaking bitter (truth) and one who listens to him are both difficult to find.

४६ .

दुर्जनः प्रियवादीति नैतद् विश्वासकारणम् ।
मधुतिष्ठति जिह्वाग्रे हृदये तु हलाहलम् ॥

Never believe a wicked person even if he is talking in (your) favor.

There is honey on his tongue's tip (i.e. his language is sweet), but there is poison in his heart (i.e. his mind is full of wicked thoughts)

४७ .

सर्पदुर्जनोर्मध्ये वरं सर्पो न दुर्जनः ।
सर्पः दंशती कालेन दुर्जनस्तु पदे पदे ॥

When it comes to comparison between a serpent and a wicked person, it is the serpent who is the better of the two. (Because,) a serpent bites occasionally(very seldom). But, the wicked person stings(causes pain) at every step(always).

४८ .

वरं एको गुणी पुत्रो न च मूर्खशतान्यपि ।
एकश्चंद्रस्तमो हन्ति न च तारागणोऽपि च ॥

It's better to have one good ('Gunvaan' is the exact word! i.e. the one who has many good qualities) son than to have 100 foolish ('Murkha') sons. The darkness is expelled by one single moon and not by the group of stars!!

४९ .

कराग्रे वसते लक्ष्मी करमध्ये सरस्वती ।
करमूले तु गोविन्दः प्रभाते करदर्शनम् ॥

At the tip of the hand(fingers), is the abode of Goddess Lakshmi; in the center of the hand(the palm) stays Goddess Sarasvati. At the base of the hand(wrist), there is Lord Vishnu. Hence, in the morning, one should take a glimpse of his/her hands first.

[We count money by the finger-tips. We write by holding the pen in our fingers and palm. All the work that we can do, is because of the wrists(Vishnu is the Lord of the Universe who governs its functioning). So, on waking up in the morning, one should have a "darshan" of his hands.]

५० .

विदेशेषु धनं विद्या व्यसनेषु धनं मतिः ।
परलोके धनं धर्मः शीलं सर्वत्र वै धनम् ॥

Knowledge ('Vidya') is the real wealth, in a foreign land, So is Cleverness, at tough times. Righteousness ('Dharma') is the only wealth that can buy Heaven ('Par-lok'). Verily, Good Conduct ('Sheel') is the wealth everywhere and at all the times!

५१ .

न चोरहार्यं न च राजहार्यं न भ्रातृभाज्यं न च भारकारि ।
व्यये कृते वर्धत एव नित्यं विद्याधनं सर्वधनप्रधानं ॥

It cannot be stolen by thieves, Nor can it be taken away by kings. It cannot be divided among brothers and It does not cause a load on your shoulders.

If spent, It indeed always keeps growing. The wealth of knowledge is the most superior wealth of all!

५२ .

यथा हि मलिनैः वस्त्रैः यत्र कुत्र उपविष्यते ।
वृत्ततः चलितोपि एवं शेषं वृत्तं न रक्षति ॥

As a person with dirty cloth does not hesitate to sit anywhere, a person whose character is spoiled, will not hesitate to do bad.

Every one must have experienced this (the first half I mean :-) particularly in rainy days, when you come out of your home, you will take all care to protect yourself from the mud etc. But once somebody splashes some of it on you, you are tension free. you will not be bothered by the mud there after. Similarly to save your character, you have to take care only at first time.

५३ .

न देवा दण्डमादाय रक्षन्ति पशुपालवत् ।
यं तु रक्षितुमिच्छन्ति बुद्ध्या संविभजन्ति तम् ॥

Parmeshwar (God) doesn't himself take a 'danda' (Stick) in his hand to protect someone. But he gives the 'buddhi' (Intelligence) to a person whose safety he wishes, to withstand any attack !

One can recall many instances in the life of Shivaji Maharaj where the above SubAshita can be perfectly applied!

५४ .

कार्यार्थी भजते लोकम् यावत्कार्यं न सिद्ध्यति ।
अुत्तीर्णे च परे पारे नौकायाम् किं प्रयोजनम् ॥

A person, who wants to get some work done from another person, praises him till the work is pending. (after the work is done, he doesn't need that person. As,) once you cross a river, why will you need a boat?

This Subhashit describes, how selfish we are when dealing with others. Obviously not to be practiced.

५५ .

अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।
तृणैर्गुणत्वमापन्नैर्बध्यन्ते मत्तसन्तिनः ॥

What the subhAshitkar wants to convey through this subhAshita is that the greatest of the tasks can be done by arranging/organising the small

small things. This message is conveyed by giving the example of a thick rope that is used to bind an elephant. A thick rope gains its strength due to its innumerable small threads that are binded together, which in turn has so much of strength as to hold an elephant.

'Small drops of water makes the ocean' also conveys the same meaning.

५६ .

अतिपरिचयादवज्ञा संततगमनात् अनादरो भवति ।
मलये भिल्ला पुरंध्री चंदनतुरकाष्ठम् अंधनम् कुरुते ॥

atiparichayAdavjNa -If you go too much close to some one it is likely that people may not listen (Awandya means your order will not be obeyed)
saMtatgamanAt anAdaro bhavati - Same is true if you go & visit some one frequently you will be insulted. YOu may not be treated with same respect as always.

malaye bhilla purandhri chandanatarukAShTham iMdhanam kurute - To support this above saying , example is given of a woman (Purandhri) living on Malaya Mountain Where Sandal wood is available in abundance. So she uses it for her daily rituals like burning it to cook food etc., But for the rest of the world same sandal wood is very costly because it is not so easily available to them.

५७ .

सर्पः क्रूरः खलः क्रूरः सर्पात् क्रूरतरः खलः ।
सर्पः शाम्यति मन्त्रैश्च दुर्जनः केन शाम्यति ॥

A snake is cruel and so is the wicked person. But a wicked person should be called more cruel than the snake because the snake can be calmed by some techniques ('Mantras'), but the wicked person cannot be kept in control by any such techniques!

५८ .

लालयेत् पंच वर्षाणि दश वर्षाणि ताडयेत् ।
प्राप्ते तु षोडशे वर्षे पुत्रे मित्रवदाचरेत् ॥

First line - Till the son is five years old one should pamper him. When he crosses five till he becomes 10 he should be spanked. (Tadayet means to spank) in reality those are the years when one needs to discipline him.

Line -2

However, when he turns 16, he should be treated like a friend. (Means he should feel that he is grown up and his opinion matters, which can happen when he is treated like a friend.)

५९ .

संपूर्णकुंभी न करोती शब्दं अर्धोघटो घोषमुपैति नूनम् ।
विद्वान् कुलीनो न करोति गर्व गुणैर्विहीना बहु जल्पयन्ति ॥

A fully filled water container will not create much noise as compared to the half filled one. (When the containers are given some jirk the water inside it will also move and create some noise.). Similarly 'Vidvaan' (Intelligent) people always remain calm and will

not have any mis-placed pride as opposed to the people who know very less but always keep talking.

६० .

अहन्यहनि भूतानि गच्छन्ति यमालयम् ।
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतः परम् ॥

(all) creatures go to death one by one. (in spite of this,) rest (who are not dead yet) wish to live for ever. Nothing is more surprising than this.

This is from Mahabharata, encounter of Yudhishtira with Gandharva. Gandharva asked Dharmaraja(Yudhishtira), what is the most surprising thing on the earth. In response to this, Dharmaraja gave this answer.

६१ .

एक एव खगो मानी चिरंजीवतु चातकम् ।
म्रियते वा पिपासार्तो याचते वा पुरंदरम् ॥

Meaning Line 1

There is only one bird (Khag) who has very high self esteem and self respect, Let that that Chataka (that bird's name) live long life (Chiranjeev)

Meaning line -2

Line two explains why is he called Khagomani.

He would prefer to die because of thirst but will ask for water only from God Indra (Purandar). Means, he drinks only rain water. He will never drink water from the pond or stored water. Such high self respect and self esteem he has.

In our context we can take it this way, if you want to ask some thing then ask that greatest almighty who is the supreme self and not anyone else. If we want to be like Chataka or if we want to learn something from this bird. In other words dont do Yachana(Yachana is like asking something from some one as u are in need) to any one but only to the greatest authority which is GOD.

This bird comes in many contexts in Marathi or Sanskrit. There is a phrase used when u are waiting on something we say , u are waiting like Chataka (Who waits for raindrop to feed himself water)

६२ .

ॐ सह नावतु सहनौ भुनक्तु । सह वीर्यं करवावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ।
ॐ शान्तिः शान्तिः शान्तिः ।

OM May that Brahman protect us both (Teacher & Disciple); May that Brahman nourish us both; May we work in harmony with great vigor;

May our study be illuminating and fruitful; May we not hate each other.

Om.. Peace, Peace.. Peace.

६३ .

मुर्खा यत्र न पूज्यते धान्यं यत्र सुसंचितम् ।
दंपत्यो कलहः नास्ति तत्र श्रीः स्वयमागतः ॥

(In a house) where fools are not honoured (fools are not involved in decision making), where there are enough stocks of food (and things required in day to days life) and where there is no conflict between husband and wife, there 'lakshmi' (prosperity) comes by its own.

६४ .

यथा खरः चन्दनभारवाही भारस्य वेत्ता न तु चन्दनस्य ।
एवं हि शास्त्राणि बहुनि अधीत्य अर्थेषु मूढाः खरवद् वहन्ति ॥
... सुश्रुत अध्याय ४

Just like a donkey which carries the sandal wood on it's back doesn't know the importance (Or 'Value') of the sandal wood but only knows (Realises) about some weight which is put on it's back, in the same way many learned people who have studied the 'Shaastras' (Sciences) don't realise the true meaning of it and simply carry the 'weight' of the knowledge!

६५ .

मृगाः मृगैः संगमुपव्रजन्ति गावश्च गोभिस्तुरंगास्तुरंगैः ।
मूर्खाश्च मूर्खैः सुधयः सुधीभिः समानशीलव्यसनेषु सख्यं ॥

Deer follow deer, cows follow cows, horses follow horses (like that) fool people follow fools, and wise people go after wise.
(good) friendship develops among those who have similar character and hobbies.

६६ .

संग्रहैकपरः प्रायः समुद्रोपि रसातले ।
दातारं जलदं पश्य गर्जन्तं भुवनोपरी ॥

The sea which is only collecting the water and not giving to anyone (Rather it's water cannot be used by humans directly for drinking/cooking) is present at the lower ground level of earth and in contrast the clouds which donate the water ('jala daan') thunder from the higher altitudes.

Here the subhAshitkAra wants to emphasise that the person who does the 'daana' (One who donates- The act of giving the personal belongings) always achieves the higher place than the person who just does the 'sangraha' (collection) without the 'daana'.

६७ .

धर्मं यो बाधते धर्मो न स धर्मः कुधर्मकः ।

अविरोधात्तु यो धर्मः स धर्मः सत्यविक्रम ॥

Subhashitkar is addressing Satyavikram in this Subhashit. dharma which violates other's dharma, is not true dharma. It is kudharma. (bad dharma) dharma which is not against others interest is true dharma. dharma here is, duties of a person.

६८ .

शतेषु जायते शूरः सहस्रेषु च पंडितः ।

वक्ता दशसहस्रेषु दाता भवति वा न वा ॥

Among the hundred people only one is brave.
Among the thousands of them only one is a 'Pandit'
Among the ten thousands only one is a good orator,
But the people who "give" ('daata' - One who donates) are very very rare.

६९ .

साक्षराः विपरीताश्चेद्राक्षसाः एव केवलम् ।

सरसो विपरीतश्चेत्सरसत्वम् न मुञ्चति ॥

(pay attention as to how words are used here)
If (the word) "sAkShara" (literate) is inverted, it becomes "rAkShasa" (devil).
(but) if (the word) "sarasa" (good) is inverted, it remains "sarasa"
This meaning is apparent if we play word game.
But the the other more imp. meaning is as follows,
A "sakshara" (literate or educated person) can behave like a "rakshas" (a wicked person) in certain situations.
But a "sarasa" (good person, cultured person, gentleman) will not leave his this property (of being good person) in any condition.
Subhashitkar is telling us to be a sarasa person along with being sAkShara.

७० .

अन्नदानं परं दानं विद्यादानं अतः परम् ।

अन्नेन क्षणिका तृप्तिः यावज्जीवं च विद्यया ॥

Giving food to the hungry is a good deed (Donation of the food is a very good donation - 'anna dAnam').

But more than the above type of 'dAna', educating the people (Teaching - 'vidya dAnam') is more better type of 'dAna' because by food one's hunger would be calmed down only for the time being. But the knowledge attained is helpful for whole of our life. Therefore it is said that 'vidya dAna' is the most important among various other types of dAna.

Also refer to the previous subAshit Kr. 51 (The wealth of knowledge is the most superior wealth of all!)

७१ .

मूर्खस्य पंच चिह्नानि गर्वो दुर्वचनं तथा ।
क्रोधश्च दृढवादश्च परवाक्येष्वनादरः ॥

Five characteristics of a fool person are stated; haughtiness, wicked statements, anger (for nothing), strong arguments (without support) and lack of respect/tolerance to others opinion.

७२ .

दर्शने स्पर्शने वापि श्रवणे भाषणेऽपि वा ।
यत्र द्रवत्यन्तरङ्गं स स्नेह इति कथ्यते ॥

If seeing or touching (somebody); hearing or speaking with (somebody), touches your heart, then it is called love/affection...

७३ .

नमन्ति फलिनो वृक्षा नमन्ति गुणिनो जनाः ।
शुष्ककाष्ठश्च मूर्खश्च न नमन्ति कदाचन ॥

The branches of a tree with full of fruits bend towards the earth (Due to the weight of the fruits). In the same way good people are also modest ('namra') towards the other people.

But the unwise people ('murkha') are like a dry stick which never bends (They do not show respect for others).

७४ .

वृश्चिकस्य विषं पृच्छे मक्षिकायाः मुखे विषम् ।
तक्षकस्य विषं दन्ते सर्वाङ्गे दुर्जनस्य तत् ॥

Here, subhAShItkAr comparing a wicked person with poisonous creatures.

he says, scorpion's poison is in its tail, bee's poison is in its mouth.

snake has poison in its teeth. (but) a wicked person has it (poison) everywhere in his body.

subhAShItkAr wants to say that these other poisonous animals are better than a wicked person because they are not "fully" poisonous as him.

७५ .

प्रथमवयसि पीतं तोयमल्पम् स्मरन्तः
शिरसि निहीतभाराः नारीकेला नराणाम्

ददति जलमनल्पात् स्वादमाजिवीतान्तम्
नही कृतमुपकारं साधवो विस्मरन्ति

The subhAshit is talking about the similarity of a coconut tree and a good person.
(The coconut tree) remembers the very small amount of (salty) water which it has drunk in its early ages, and it carries very good tasty water on his head throughout its life. In the similar way good people do not forget (even a very small) favour ('upkAr') done to them.(by others)

७६ .

विकृतिं नैव गच्छन्ति संगदोषेण साधवः ।
आवेष्टितं महासर्पैश्चंदनं न विषायते ॥

Bad company does not induce changes (bad habits) in a good person.
(as) (poisonous) snakes (cobra) on sandal tree does not cause that tree to become poisonous.

७७ .

रत्नैः महाहैः तुतुषुः न देवाः ।
न भेजिरे भीमविषेण भीतिम् ॥
अमृतं विना न प्रययुः विरामम् ।
न निश्चिदार्थात् विरमन्ति धीराः ॥

(During sagarmanthan) Gods did not get satisfied with precious jewels (ratna) nor they fell pray to the terror of the deadly poison.
They did not rest until they did get 'amrit' (which was the aim of the sagarmanthan exercise).
The people with patience (good qualities) do not rest (stop) until they get the (pre)determined (targetted) result.

७८ .

घटं भिन्द्यात् पटं छिन्द्यात् कुर्याद्रासभरोहणम् ।
येन केन प्रकारेण प्रसिद्धः पुरुषो भवेत् ॥

by breaking the pots. tearing off the cloths, (or) by riding on a donkey.
by hook or by crook, person should become popular.
In this Subhashit, Subhaashitkar is describing those people, whose aim is just to become popular by any means.
If we look around in our society, we will find plenty of them. A few people are always engaged in these "ghaTam bhindyAt" types of activities and by that they earn fame, they've got nothing else to bank on.
Obviously Subhaashitkar is asking us to check whether we are doing anything like that.

७९ .

तृणानि नोन्मूलयति प्रभञ्जनो मृदूनि नीचैः प्रणतानि सर्वतः ।
स्वभाव एवोन्तचेतसामयं महान्महत्त्वेव करोति विक्रमम् ॥

A big storm which uproots the strongest and the biggest trees, doesn't harm the small grass grown on the ground! (If a big storm can uproot the huge tree then why can't it uproot a small grass from the ground?!)
Like wise the strong people who have good qualities will not trouble the poor who have less might as compared to themselves.

The other meaning of this subhAshita can be taken as there should be 'dvandva' (Fight) only between the parties of the matching capabilities.

८० .

प्रदोषे दीपकश्चंद्रः प्रभाते दीपको रविः ।
त्रैलोक्ये दीपको धर्मः सुपुत्रः कुलदीपकः ॥

Moon is a lamp in the evening. Sun is a lamp in the morning. 'dharma' is a lamp in all the 3 'lokas' (As I know 3 lokas are swarga, pruthvi and paatal). And a good son is a lamp of the whole 'kula' ('kula' is the group of people belonging to the same ancestors). Here the implied meaning of the lamp is the one which shows a correct path to us. It's correct meaning may be perhaps understood by the samskrit line "tamasoma jyotirgamyā" - i.e. Lead us from darkness to the Light.

८१ .

प्रथमे नार्जिता विद्या द्वितीये नार्जितं धनं ।
तृतीये नार्जितं पुण्यं चतुर्थे किं करिष्यति ॥

Background:-

Life of Hindu person goes through four phases (Ashramas as they are called). the four Ashramas are 1) brahmashcharyAshrama :- person is expected to undergo learning (schooling) in this phase .. to earn 'vidyA'.

2) g^RhasthAshrama :- person is expected to live married life/earn money and serve for his family in this phase.

3) vAnaprasthAshrama :- in this phase person is suppose to serve society selflessly and earn 'puNya'.

4) sanyAsAshrama :- leave material life and devote oneself for 'mokSha'.

Meaning of the subhASHita:

One who is not able to earn vidyA (does not pay attention to learning) in first (brahmashcharyAshrama).

one who is not able to earn wealth (i.e. not serving his family) in second (g^RhasthAshrama)

one who is not able to earn puNya (i.e. is not serving society) in third (vAnaprasthAshrama)

what he will do in forth (sanyAsAshrama) .. (i.e. he cant attain 'mokSha').

Even in current context this is applicable because we still can divide life in these four ashrams. only thing which have changed is, now a days while thinking of life, we think about first two ashrams only.

This subhAshita says that we shall do right things in right phases of life. (also says that all these things are of equal importance).

८२ .

अनारम्भो हि कार्याणां प्रथमं बुद्धीलक्षणम् ।
प्रारब्धस्य अन्तगमनं द्वितीयं बुद्धीलक्षणम् ॥

Not starting the work which is not in our capacity is the first sign of 'buddhi' (Intelligence?!).

If we start the work then carrying that work to it's logical conclusion is the second sign of 'buddhi'.

८३ .

लौकिकानां हि साधूनाम् अर्थ वागनुवर्तते ।
ऋषीणां पुनरादयानां वाचम् अर्थोनुधावती ॥

In case of normal individuals the words follow the meaning.

But in case of great sages ('Rishis') the meaning follows their words!

Normally a person thinks of the meaning first and then frames the sentence as per that meaning.

But in case of the great sages like Vashishta, Vishwamitra the casually uttered words by them would obtain a very deep meaning.

This subhAshita gives us an insight in the intellectual level that was obtained by our ancient sages.

८४ .

परोपदेशवेलायां शिष्टाः सर्वे भवन्ति वै ।
विस्मरन्तीह शिष्टत्वं स्वकार्ये समुपस्थिते ॥

People become intelligent to give the advice ('upadesh') to other's when they are in distress.

But the people forget that same intelligence while they themselves are in the difficulty.

This a very nice subhAshita which many of us may have experienced personally! What we have to realise is that we have to put ourselves in the place of that person and then think. Like in english we use the phrase that you have put your foot in the other's shoe!!

८५ .

निर्विषेणापि सर्पेण कर्तव्या महति फणा ।
विषमस्तु न चाप्यस्तु फटाटोपो भयंकरः ॥

The non poisonous snake should also imitate like biting some one ! (Only for the sake of self-defence) Regardless of whether the snake has Poisson or not the hissing of snake will create the terror in the other's mind.

There is one small story regarding this. Once a poisonous snake used to bite many people passing by the way. When Shri. Shankaracharya came to know this he advised the snake not to bite people and trouble them. After few months when Shri. Shankaracharya was passing by the same way he noticed that the snake had become very much weak and had many wounds.

"What's the matter? Why have you become like this?", asked the great seer. It replied, "Oh Master! You only had told me not to bite the people. So when people came to know that I do not cause any harm they started pelting stones at me". Shri. Shankaracharya replied, "I had only told you not to bite the people. But I didn't tell you that you should stop hissing at the others!!"

It is said that a 'yogi' should not loose his temper and should be above all the emotions. Then how should a 'yogi' react to the wrong/ill things that people may commit around him? It's perfectly like the nonpoisonous snake above!! He should 'hiss' but should not cause any harm to others.

८६ .

गुणवन्तः क्लिश्यन्ते प्रायेण भवन्ति निर्गुणाः सुखिनः ।
बन्धनमायान्ति शुका यथेष्टसंचारिणः काकाः ॥

Probably the resourceful people ('Gunvaan' is the exact samskrit word) have to take many troubles while the unresourceful people live peacefully. Like a parrot lives in a cage while a crow flies freely in the sky!!

(Sometimes the good qualities of a person may invite trouble to him)

८७ .

अभिमानो धनंयेषां चिरजीवन्ति ते जनाः ।
अभिमानविहीनानां किं धनेन किमायुषा ॥

Those who have wealth of self-esteem, live long life.

For those who don't have self-esteem, what is use of wealth and long life?

Subhashitkar here is trying to portray importance of self esteem in life. If one has it, he is as good as living long life. If a person does not have it, then according to subhaashitkar, life and wealth he has, is useless.

८८ .

नास्ति विद्या समं चक्षू नास्ति सत्य समं तपः ।
नास्ति राग समं दुःखम् नास्ति त्याग समं सुखम् ॥

There is no sight such as knowledge - i.e. By knowledge ('vidya') one can see what cannot be seen by a naked eye. Knowledge gives the vision to see beyond some obvious things.

There is no 'Tapha' (Nearest meaning I think is Hard work) such as Truth - i.e. One has to do lot's of hard work to be on the side of Truth.

There is no sorrow such as the desire - i.e. Desires of a person brings much sorrow to him There is no happiness such as sacrifice - i.e. 'TyAga' (Sacrifice) brings more happiness to the person. [Hard to believe, Isn't it?!!]

This is a very good subhAshit to think over. Many people may have realised "nAsti tyAga samam suKham" in their family life when they personally may have undergone some hardships only to see their kith and keens more happy and satisfied! Who else than our own Mother would be the living example of "nAsti tyAga samam suKham"!!

८९ .

त्यजन्ति मित्राणि धनैर्विहीनं पुत्राश्च दाराश्च सहज्जनाश्च ।
तमर्थवन्तं पुनराश्रयन्ति अर्थो हि लोके मनुष्यस्य बन्धुः ॥

If a person does not have money/wealth; his friends, sons, wife, and close relatives leave him (they dont find him interesting any further).

If the same person gains his wealth, they all return to him, money/wealth is man's mpanion in this world indeed!

Subhashitkar explains bitter fact of life that, we always try to be with a person who can be of some benefit to us. If that person is no longer of use, then we leave him..(refer to subhashit 54 which has similar meaning).

this reminds me a joke... "success is relative... more success, more relatives"

९० .

यस्तु सञ्चरते देशान् सेवते यस्तु पण्डितान् ।
तस्य विस्तारिता बुद्धिस्तैलबिन्दुरिवाम्भसि ॥

A person who travels in different-different countries, ('desha' can also be translated as direction here.). a person who serves scholars (learned person), his intelligence expands or develops as drop of oil on water surface.

Often, a person who is very sharp is called 'tailabuddhi'. When a drop of oil falls on water surface, it spreads over water and forms layer of oil; in that way a drop of oil 'covers' water surface (oil is taila in sanskrit). Similarly intelligence (buddhi) of a person (his grasping power) covers all the subjects.

Here, subhasitkar says that, a person who travels a lot (and hence meets many people) and is in contact with 'pundits' develops his brain like that drop of oil in water.

९१ .

अद्यापि दुर्निवारं स्तुतिकन्या वहति नाम कौमारम् ।
सदभ्यो न रोचते सा असन्तः अपि अस्यै न रोचन्ते ॥

It is very difficult for the unmarried girl called praise ('stuti') to get married. The reason is good people ('sajjan' or 'sabhya' people) do not like her (The 'sajjan' people do not like if anybody praises them) and she herself does not like bad ('durjan') people (Nobody

praises a bad ('durjan') person).

This subhAshit may seem to be a 'not much serious' one. The subhAshitkar has tried to tell one of the good qualities of a noble person- That a good person does not like to be praised. And so the poetic mind of the subhAshitkar thinks from the point of view of "praise"!! Where will the "praise" go if good people do not like her and who will prefer to go to the bad person?! And so the subhAshitkar thinks that may be she ('Praise') will never get married!

९२ .

कुसुमं वर्णसंपन्नगन्धहीनं न शोभते ।
न शोभते क्रियाहीनं मधुरं वचनं तथा ॥

A beautiful colourful flower but which doesn't have a nice fragrance doesn't seem good. (A flower apart from being colourful should also have a nice fragrance only then it's utility increases) . Similarly without action, only good talks doesn't seem good.

To stress the point that apart from being 'kind-spoken' to every one, one should also support it by his/her own actions, the subhAshitkar has given an example of a colourful flower but without fragrance. If flower doesn't spread it's fragrance around then what is the use of it's attractive looks. The colour of the flower is it's external beauty while it's fragrance is it's 'guna' - i.e. one of the qualities.

One of the great saints Samarth Swami Ramdas has said 'kriyavena vaachalata vyartha aahe' - i.e. without the 'kartuttva', the 'vaani' has no meaning.

९३ .

उत्साहो बलवानार्य नास्त्युत्साहात्परं बलम् ।
सोत्साहस्य च लोकेषु न किंचिदपि दुर्लभम् ॥

A person with enthusiasm is a powerful person. There is nothing as powerful as enthusiasm. nothing is impossible ('durlabhah' literally means unachievable) to an enthusiastic person.

This subhashit says "If there is a will, there is a way." Nothing is impossible; one must push it till the end.

९४ .

यस्य नास्ति स्वयं प्रज्ञा शात्रं तस्य करोति किम् ।
लोचनाभ्याम् विहीनस्य दर्पणः किं करिष्यसि ॥

What is use of knowledge to a person who does not have intellectual capacity?
what is use of mirror to a person who is blind?

Here, the subhAshitkar has given an excellent analogy.

He says that, knowledge is like a mirror, which reflects world in it.

Indeed knowledge is something through which we perceive the world.

The subhAshitkar says that person's praGYA or intellect is like his eyesight..

Unless one has it, one can't use a mirror.

Similarly if one does not have power to perceive the knowledge or one does not the have aptitude, then this knowledge is useless to him.

९५ .

विषादप्यमृतं ग्राह्यं बालादपि सुभाषितम् ।
अमित्रादपि सदृत्तं अमेध्यादपि कांचनम् ॥

nectar is acceptable even if it is found in poison.
learn about good thought (subhashita) even from children
accept good qualities even from enemy
and accept gold even if it is found in a dirty place.

९६ .

व्यायामात् लभते स्वास्थ्यं दीर्घायुष्यं बलं सुखम् ।
आरोग्यं परमं भाग्यं स्वास्थ्यं सर्वार्थसाधनम् ॥

one gets health, strength, long life and happiness by (body) exercise.
good health is greatest blessing, health is means of everything (if you are healthy,
nothing is impossible to you).

९७ .

पिण्डे पिण्डे मतिर्भिन्ना कुण्डे कुण्डे नवं पयः ।
जातौ जातौ नवाचाराः नवा वाणी मुखे मुखे ॥

Each person (pinDah) has different aptitude / opinion (no two brains are alike).
water in different ponds differ.
different casts / communities have their own ways of life. (they have their own rules and regulations etc.)
each mouth speaks different language.
Subhashitkar here emphasizes that there is a diversity in this world. No two things are same.
This to some extent explains our (Indians) tolerance towards different religions / cultures. we accept that all cant be same.
By this we allow other to be 'different' and follow their own way.

९८ .

नरस्य आभरणं रूपं रूपस्य आभरणं गुणः ।
गुणस्य आभरणं ज्ञानं ज्ञानस्य आभरणं क्षमा ॥

Beauty is like an ornament (ABharanam) of the human. Good qualities (guNHa) is an ornament of the beauty (rup)! Knowledge (Dnyam) is an ornament of good qualities and forgiveness (Kshma) is an ornament of knowledge.
What subhAshitkAr wants to tell us here is that if you are good looking then develop

good qualities in you. If you have both then get knowledge/become intelligent. If you have all the three qualities then become kind hearted (Forgive only those who can become good in future).

In short good looking is useless without good qualities and good qualities will seem more nice with knowledge and above all forgiveness (i.e. without Kind heartedness having all other qualities) will make the above qualities person a real good person.

९९ .

अपूर्वः कोपि कोशोयं विद्यते तव भारति ।

व्ययतो वृद्धिम् आयाति क्षयम् आयाति संचयात् ॥

Oh Goddess Saraswati, your treasure of knowledge ('vidyA') is indeed very amazing! If spent it grows ('vrudhim') and if unused (Without using it only accumulating it - 'sanchayAt') it becomes less!!

It may be the common experience of every one that the knowledge that an individual has, keeps growing only if that individual applies that knowledge in practical work or in giving it to others. If unused, we keep forgetting what we have learnt. And so here the subhAshitkAr thinks that unlike other treasures, the treasure of knowledge is indeed a superior one! And so the advise given to us is also that we should not be self-centered in matters of giving knowledge to others because that helps even us also!!

१०० .

एकं सद विप्राः बहुदा वदन्ति

अग्निं यमं मातरिश्वानम् आहुः ॥

There is only one Truth (God) - Sages call it by different names such as agni, yama, vAyu.

If anyone asks what is the uniqueness of the Bharatiya samskruti then we can quote the above 'shloka'. Any art, music, literature etc. which gives happiness to the individual is no doubt very good. But these arts cannot be "only" as the source of entertainment. The subhAshitas that we are sending are sent with the aim that these should not only seem good to the readers but it should also have a 'Value' embedded in it, which the reader should try to understand and implement in the individual life. Thinking in this line the above shloka was selected to be sent as the 100th subhAshit. Today there are many religions, cultures etc. in the world which often have clashes between them. They are fighting between themselves due to their difference in opinions on the concept of God, Liberation etc. In this context we should think that what may be the idea/contribution of Bharatiya samskruti in this regards. Does it have a unique idea that may bring peace on this land. Does the oldest civilization has any thing to say, to give to the world?

Rigveda is the ancient written document on this earth. The above 'shloka' says that the 'Truth' is ONE, but the sages call it by different names as per their own personal experience (Self-Realization). If this is the case then why should different religions fight among themselves only because of difference in names and forms of their conception of God? This is the teaching that makes Bharatiya Samskruti a 'Universal' samskruti. There is no ONE "Prophet" and no ONE "Holy Book". Every person therefore in 'Bharatiya

samskruti' has the right to discover God in his own way. This one 'shloka' makes Bharatiya Samskruti the most unique in the world.

१०१ .

चन्दनं शीतलं लोके चंदनादपि चंद्रमाः ।

चन्द्रचन्दनयोर्मध्ये शीतला साधुसंगतः ॥

sandalwood is pleasant (cool), moon (or moon light) is more pleasant than sandal. (but) company of a good person (sAdhu) is pleasant then both moon and sandal.

Literal meaning of word 'shltalah' is cool/cold, in this context cool means something which is pleasant.

१०२ .

समानी वः आकूतिः समाना हृदयानि वः ।

समानम् अस्तु वो मनः यथा वः सुसहा असति ॥

यथा वः सुसहा असति ॥

ऋग्वेद

This is the last 'shloka' in the Rigveda. It states -

Let your conclusions be ONE (or be alike), Let your hearts be the same (or be alike) [So that "everyone" feels for the same particular bad/ill in the society in the same intensity. It may be the common experience that not all feel for the same problem in the 'intensity' that we as individual may feel for that. Due to this there may be lack of 'collective' efforts to solve that problem]. Let your minds think alike/similar.

May all these factors make your organisational-power an impressive one.

This 'shloka' can be called as an 'sanghatan-sukta' i.e. guidelines for building an impressive organisation/nation.

Lokmanya Bal Gangadhar Tilak had ended his book 'Geeta Rahasya' by this 'shloka'.

१०३ .

कर्तव्यम् आचरं कामम् अकर्तव्यम् अनाचरम् ।

तिष्ठति प्राकृताचारो य सः आर्य इति स्मृतः ॥

... योग वसिष्ठ

A person who does the things which are to be done and who doesn't do the things which are not to be done; a person who sticks to rational behaviour (or behaves rationally), is called "Arya".

The term "Arya" is used to refer to elder or respectable person in India. This subhashita give some of the characteristics of 'Arya'. A person who does the things which he is supposed to do i.e. good things, and does not do any bad, can be called Arya.. In short,

the one who obeys dharma is Arya.
'Arya' does not reflect any race.

१०४ .

परो अपि हितवान् बन्धुः बन्धुः अपि अहितः परः ।
अहितः देहजः व्याधिः हितम् आरण्यम् औषधम् ॥
हितोपदेश

The person with whom we have no relation, but who helps us in our difficult times is our Real relative/brother. In contrast the person who may be our relative/brother (With whom we have blood relations) but who always does bad things for us should not be considered as our relative/brother.

Just like a disease which is in our own body does so much harm to us while the medicinal plant which grows in forest far off does so much of good to us!

१०५ .

परस्परविरोधे तु वयं पंचश्चते शतम् ।
परैस्तु विग्रहे प्राप्ते वयं पंचाधिकं शतम् ॥
-युधिष्ठीर

While fighting with each other, we are five and they are hundred.
While fighting with others (enemy) we are hundred plus five.

This are words of yudhiShThlr (dharmarAja). In araNyaparva (i.e. when pANDava were in vanawasa i.e. in jungle for 12 yrs), pandava got a news that kaurava are under attack from gandharvas and were losing the battle. In fact gandharvas had defeated Kauravas and imprisoned them. That time, bhlma's opinion was, not to help Kaurava, because they were paNDava's enemy. bheema was happy that their job was done by gandharvas. That time yudhiShThlr said that even if Kaurava were enemies, they were their brothers, and paNDava must help them in that crisis.

This is an excellent example laid by yudhiShThlr before us. If we turn our pages of history, many places we find that our rajas were fighting with each other, and they even helped outside invaders to knock down other Indian rajas. And that was major cause of success of invaders.

In todays contex, we must know who is "ours" and who is not.

१०६ .

व्यसने मित्रपरीक्षा शूरपरीक्षा रणाङ्गणे भवति ।
विनये भृत्यपरीक्षा दानपरीक्षाच दुर्भिक्षे ॥

Friendship of a friend is tested in our bad times, the warrior's heroism is tested in a war, a servant's test lies in his good attitude towards the owner and a donor's test is at the time of drought.

The point explained here is that the person who donates wealth/food even at the time of a drought, i.e. at the times when the food is a scarcity, is a real donor. If we do not live up to our expectations at the tough times then there is no use of what we stand for.

१०७ .

राजा राष्ट्रकृतं पापं राज्ञः पापं पुरोहितः ।
भर्ता च स्त्रीकृतं पापं शिष्यपापं गुरुः तथा ॥

If a country goes in a wrong way/ does a sin then the king should be held responsible. If king commits a sin then his advisors/ministers should be held responsible. If a woman does a wrong thing then her husband should be held responsible and if a student ('shishya') commits a sin then his teacher ('guru') should be held responsible.

१०८ .

पुस्तकस्था तु या विद्या परहस्तगतं धनम् ।
कार्यकाले समुत्पन्ने न सा विद्या न तद् धनम् ॥

The knowledge which is residing in the book and one's wealth which is in possession of some other person is of no use at all. At the time of it's need they will not be of any help for the person.

१०९ .

अधमाः धनमिच्छन्ति धनं मानं च मध्यमाः ।
उत्तमाः मानमिच्छन्ति मानो हि महताम् धनम् ॥

An inferior person's desire is money. An average person will desire money and respect. A great person desires respect (and not Money). Respect is superior to money.

११० .

ये च मूढतमाः लोके ये च बुद्धेः परं गताः ।
ते एव सुखम् एधन्ते मध्यमः क्लिश्यते जनः ॥

महाभारत १२ . २५ . २८

Only two types of people are happy in this world. One who are foolish/dull and the others who are very much intelligent and knowledgeable. All the other people in between these two limits are the only sufferers.

The foolish/dull people do not understand the problem (or cannot grasp the problems) and the intelligent people have the solution for it! And therefore it is only left for the people in between them to keep crying for the problem because having known what it is still they cannot envision the path for it's complete eradication.

१११ .

अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत ।
शनैः शनैश्च भोक्तव्यं स्वयं वित्तमुपार्जितम् ॥

Extreme desire should be avoided. but don't throw away desires. We should enjoy self earned wealth with control.

This subhashita explains one of the specialties of our culture. You may find two extreme views about life in this world. There are a few groups who think that desire about anything is cause of sorrow in life. And desire

causes degradation of a person. So it should be avoided totally. There are some groups which believe that we should try to satisfy all our desires... and that will bring happiness in life.

The problem in first case is, it is very difficult to follow. And often these suppressed desires give rise

to misbehavior of a person.

In second case, it is obvious that, this view is not good for societal interest. Also desires can't be

satisfied. if you fulfill one another would arise.

Keeping this in mind our Rishis suggested midway between these two. one need not give away

desires totally, but try to control them and satisfy them with some limit.

११२ .

वृथा वृष्टिः समुद्रेषु. वृथा तृप्तेषु भोजनम् ।
वृथा दानं धनाढ्येषु. वृथा दीपो दिवाऽपि च ॥

Rains over the sea are not of any use. Food for one, whose stomach is full, is waste. What's the use of donation to an affluent? Also, lighting a lamp during day is useless.

११३ .

पिबन्ति नद्यः स्वयम् एव न अम्भः स्वयं न खादन्ति फलानि वृक्षाः ।
न अदन्ति सस्यं खलु वारिवाहा परोपकाराय सतां विभूतयः ॥

The rivers don't drink their own water. The trees don't eat their own fruits. The clouds don't eat the crops to which they give the water.

The wealth of the good people ('sajjan') is really only for helping the others. (They themselves don't consume what they produce!)

११४ .

क्रोधो वैवस्वतो राजा तृष्णा वैतरणी नदी ।
विद्या कामदुग्धा धेनुः सन्तोषो नन्दनं वनम् ॥
...शुकनीति

Anger is the King of Death (Yama), greed (desire) is the river Vaitarani (in the Hell).
(However) Knowledge is (like) the cow which fulfills all wishes (Kamdhenu), (and) bliss is the paradise.

११५ .

लोभमूलानि पापानि संकटानि तथैव च ।
लोभात्प्रवर्तते वैरं अतिलोभात्विनश्यति ॥

Greed is a cause of sin (a greedy person can do any sin to satisfy his greed)
Greed is cause of calamity, greed gives rise to enmity (greedy person invites enemies)
Greed destroys a person (a greedy persons life gets spoiled by his own deeds) .

११६ .

धैर्यं यस्य पिता क्षमा च जननी शान्तिः चिरं गेहिनी
सत्यं सूनुः अयं दया च भगिनी भ्राता मनःसंयमः ।
शय्या भूमितलं दिशः अपि वसनं ज्ञानामृतं भोजनम्
एते यस्य कुटुम्बिनः वद सखे कस्माद् भयं योगिनः ॥

A person for whom courage is his father, forgiveness (Kshma) is his mother, calmful mind is his wife, Truth is his son, compassion his sister and control of mind is his brother. And for whom this earth is a bed, the directions (dishA) like the cloths and the knowledge is his food. When all these make up his family then for which thing will that person be scared of?
Isn't this a very unique suBAshit indeed? What else will the person need to overcome the challenges that may face him in his life?

११७ .

महाजनस्य संसर्गः कस्य नोन्नतिकारकः ।
पद्मपत्रस्थितं तोयं धत्ते मुक्ताफलश्रियम् ॥

Company of great person is always beneficial. (see how) drop of water on lotus leaf appears like a pearl. (i.e.. it gains status similar to pearl)
Hear Subhashitkar explains how useful it is to be with great persons.

११८ .

मूर्खो न हि ददाति अर्थं नरो दारिद्र्यशङ्कया ।
प्राज्ञः तु वितरति अर्थं नरो दारिद्र्यशङ्कया ॥
भोजप्रबंध

A unwise ('murkha') person hesitates to donate the wealth due to the fear of becoming poor in future.
But due to the same fear (of becoming poor in future), a wise person wisely donates his wealth!

See how the same fear causes wise and unwise persons to behave differently! In conclusion the wise person donates his wealth thinking that in future if he becomes poor then he may lose the opportunity to donate. The implied meaning of the suBAshit may be that man should not fear for the transient things like wealth. Today it is there and tomorrow it may not be there. So donate it when you have it!

११९ .

स्वभावो नोपदेशेन शक्यते कर्तुमन्यथा ।
सुतप्तमपि पानीयं पुनर्गच्छति शीतताम् ॥

One cannot change nature of a person by giving him a advice or telling him good things. (as even) If water is heated, after some time it again attains its normal temperature. Subhashit explains how difficult it is to change nature of a person. Everybody must have experienced this.

If we find that a person needs to improve in certain thing, and try to explain that to him, may be he will accept it that time. But after some time you will find him back with all his traits.

This behaviour is similar to water. water is normally cold. you can heat it to change its this usual properly. But after some time you will find that water is cold again.

१२० .

यस्मिन् जीवति जीवन्ति बहवः स तु जीवति ।
काकोऽपि किं न कुरुते चञ्च्वा स्वोदरपूरणम् ॥
पंचतंत्र

If the 'living' of a person results in 'living' of many other persons, only then consider that person to have really 'lived'. Look even the crow fill it's own stomach by it's beak!! (There is nothing great in working for our own survival)

I am not finding any proper adjective to describe how good this suBAshit is! The suBAshitAr has hit at very basic question. What are all the humans doing ultimately? Working to feed themselves (and their family). So even a bird like crow does this! Infact there need not be any more explanation to tell what this suBAshit implies! Just the suBAshit is sufficient!!

१२१ .

दानेन तुल्यो विधिरास्ति नान्यो लोभोच नान्योस्ति रिपुः पृथिव्या ।
विभूषणं शीलसमं च नान्यत् सन्तोषतुल्यं धनमस्ति नान्यत् ॥

There is no vidhi (ritual) which is as noble as donation.

(People follow some rituals to get some "punya". this subhashit says that sharing your wealth with others is the best possible ritual.)

There is no enemy as greed on this earth.

(Greed gives rise to problems in life, that's why it is our biggest enemy)

There is no other ornament like sheela (good character).

(We use ornaments to adorn our body, but there is no ornament comparable to good character.)

There is no wealth as satisfaction.

(We earn wealth for being happy, but satisfaction is key to happiness.)

१२२ .

संग्रहति अग्नीना दग्धं वनं परशुना हतम् ।

वाचा दुरुक्तं बीभत्सं न संग्रहति वाक्क्षतम् ॥

महाभारत . १३ . १६१ . ३४

Bhismacharya says to Yudhistira, "The forest which gets destroyed due to the fire or due to the axe, will again grow in time. But the wound caused to the mind due to the bad and harsh words will never get healed".

Speak with compassion and soft tongue with all is the message of this suBAshit. The human mind is so soft that it doesn't forget even the smallest of insult/disgrace caused to it .

१२३ .

अहो दुर्जनसंसर्गात् मानहानिः पदे पदे ।

पावको लोहसंगेन मुद्गरैरभिताड्यते ॥

Wicked person's company is invitation to frequent insults.
When gold is with iron and hammer, it gets beaten.

१२४ .

द्वौ अम्भसि निवेष्टव्यौ गले बद्ध्वा दृढां शिलाम् ।

धनवन्तम् अदातारम् दरिद्रं च अतपस्विनम् ॥

महाभारत ५ . ३३ . ६५

There are two types of people who should be pushed in deep water with heavy stones tied to their body!

One who does not donate inspite of being rich and the other who does not work hard inspite of being poor !!

१२५ .

चिता चिन्तासमा हि उक्ता विन्दुमात्रविशेषतः ।
सजीवं दहते चिन्ता निर्जीवं दहते चिता ॥

There is not much difference between 'chita' (pyre) and 'chinta' (Worry). ['chita' and 'chinta' differ only by a 'anusvaar'. Only those who understand the 'devnaagri' script can know what is a 'anusvaar']

The former will destroy (burn) a dead body and the later will burn/harm the living individual!!

१२६ .

अङ्गणवेदी वसुधा कुल्या जलधिः स्थली च पातालम् ।
वाल्मिकः च सुमेरुः कृतप्रतिज्ञस्य धीरस्य ॥

For a person who has a firm conviction (mind is firm (krutapratijnasya)), this earth is like a little garden, sea is like a small canal/dam, 'paatal' (there is no parallel concept in english) is like a picnic spot (ramya sthal) and the Meru mountain is like an ant's house ('vaarul')!

This means that if you have a firm conviction, hurdles in the way do not mean much. you have ways to tackle them.

१२७ .

येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मः ।
ते मर्त्यलोके भुविभारभूता मनुष्यरूपेण मृगाश्चरन्ति ॥

A person who is not educated, who is not ready to work hard, who does not donate whatever he has, who does not have knowledge, who does not have a good character, good qualities and one who does not obey dharma, such a person on this earth is just a useless person, he is as good as any other animal. please see subhashit no 18 which also distinguishes between a human and other animals.

१२८ .

माता मित्रं पिता चेति स्वभावात् व्रतयं हितम् ।
कार्यकारणतश्चान्ये भवन्ति हितबुद्धयः ॥

Mother, father and friend are the one who think about our interests (well-being) in a very much natural manner. [It's part of their nature ('swaBAv'). They think this without expecting anything in return.]

All others having the similar feelings towards us do so due to their personal benefits or any other reason [It is not part of their nature ('swaBAv')].

१२९ .

कः कालः कानि मित्राणि को देशः को व्यागमौ ।
कस्याहं का च मे शक्तिः इति चिन्त्यं मुहुर्मुहुः ॥
-चाणक्य

"How is situation around me (i.e. is it favourable or not)? who are (my) friends? how is condition in the country? what are the things for and against me (or what do I have and what I don't have)?

who am I? what are my strengths?" one should always worry about these questions.

Subhashitkar is suggesting us that we must be always alert and consider all this prior to any action.

१३० .

वदनं प्रसादसदनं सदयं हृदयं सुधामुचो वाचः ।
करणं परोपकरणं येषां केषां न ते वन्द्याः ॥

A person whose face is always charming/enthusiastic, his heart full of compassion, his speech like 'Amrut' (I think there is no equivalent word for 'Amrut' in english. Here it means sweet speech i.e. speech which will always give pleasure to the listener) and whose work is to always help the needy ('paropkAr'), then tell me for whom such a person will not be the most respected ('vandaneeya') one?

Very small and practical points - if we are successful in imbibing these in ourselves then surely we will be the better humans than today!

१३१ .

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।
अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥
. . . विदुर

Subhashitkar has given some of the characteristics of a fool person here.

He says, a fool person comes without invitation (he lands up anywhere even if he is not required i.e. he does not have self respect), talk even if not asked for (they have habit of poking his nose in other's business), and trusts a person who is not trustable (he is not able to evaluate others properly)

१३२ .

ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ॥
ईशोपनिषद् १

This 'shloka' is from Ishavasya upanishad.

Here I am giving two explanations of this shloka. One is from the book:- Sanskrit

Subhashit Navnet, published by Jamnabai Narsee Adhyatmik trust. Another is from one article. This is a not a suBAshit as such but as it has good teaching in it we are sending it to the group.

In this moving world, whatever moves is enveloped (is prevaded) by God. Therefore, you find your enjoyment (or protect yourself) by offering it to him (i.e. by renunciation) [To whom does the wealth belong? It belongs to no one] Be no greedy to what belongs to others.

Whatever animate or inanimate objects we witness in this world are the abode of the Almighty. Enjoy it with a sense of renunciation, do not grab, because it belongs to nobody i.e. the resources of the world belong to God and it is for his pleasure that they ought to be used.

१३३ .

गर्वाय परपीडायै दुर्जस्य धनं बलम् ।
सज्जनस्य तु दानाय रक्षणाय च ते सदा ॥

Wealth and strength of a wicked person is for his vanity(show off) and (ability) to trouble others (respectively).

for a good person, they are always for donating (or say sharing with others) and to protect (others) (respectively).

१३४ .

यथा चित्तं तथा वाचो यथा वाचस्तथा क्रियाः ।
चित्ते वाचि क्रियायांच साधुनामेकरूपता ॥

What is in mind should be reflected in one's speech (yaTA chittam taTA vAcho). What is in one's speech should be reflected in one's actions (yaTA vAchataTA kriyHa). Thus the person whose mind, speech and actions are same is a 'sADhu' (I don't think 'gentlemen' is a word anywhere close to the meaning of word 'SADhu'! Meanings of some words can be best appreciated in that language only.).

१३५ .

सत्यं वद. धर्मं चर. स्वाध्यायान्मा प्रमदः ।
आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ॥
तैत्तिरीयोपनिषद्

[This subhashita is an advice to a bachelor coming out of Gurukula after finishing his studies, before entering into Gruhasthashrama.]

Speak truth, behave as dharma dictates (dharmAcharan), do not miss swAdhyAy. (Literally, swadhyay means self-study.) After paying Gurudakshina (fees) to the guru (teacher), do not stop family propagation. (by entering into Gruhasthashrama)

१३६ .

विवेकः सह संपत्त्या विनयो विद्यया सह ।
प्रभुत्वं प्रश्रयोपेतं चिन्हमेतन्महात्मनाम् ॥

This is the indication of great people that (they have) discretion along with wealth, humbleness along with scholarship, (and) power with courteousness.
Note that this suBAshit has some similarity to that of suBAshit No. 05

१३७ .

ये के च अस्माकं श्रेयांसो ब्राह्मणाः तेषां त्वया आसनेन प्रश्वसितव्यम् ।
श्रद्धया देयम् अश्रद्धया अदेयम् श्रिया देयम् हिया देयम् भिया देयम् संविदा देयम् ॥
तैत्तिरीयोपनिषद्

Those who are superior Brahman, you offer them seat with respect. (Treat them with great respect.)
Donate wholeheartedly. Do not give unwillingly. Donate without hesitation. Donate politely. (Do not donate for fame). Donate by fear. (Feel afraid about being narrow minded)
Donate with compassion.

१३८ .

वज्रादपि कठोराणि मृदूनि कुसुमादपि ।
लोकोत्तराणां चेतांसि को हि विज्ञातुमर्हति ॥

The minds of extraordinary people are harder than (even) the thunderbolt and softer than (even) the flowers; who in this world is capable of discerning them properly?
Just pay attention to the two extreme qualities of mind that suBAshitKar has mentioned and further to be present in the same human being! Still further to have the 'vivek' to decide under which circumstances what state of mind should be there and to act accordingly!!

१३९ .

संसारविषवृक्षस्य द्वे एव मधुरे फले ।
सुभाषितं च सुखादु सदभिश्च सह संगमः ॥

Poisonous tree (in the form of materialistic world) has only two sweet fruits.
Sweetest Subhashit and company of good people !

१४० .

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

Fortitude, forgiveness, (self) control, non stealing, purity, withdrawal of senses, intelligence, learning, truth, non-anger (these) ten qualities constitute the characteristics of 'Dharma'.

This suBAshit along with suBAshit No. 17 explains what 'Dharma' is. Please note that there is no equivalent word in english for 'Dharma'. The english word 'Religion' is not at all even close to what 'Dharma' is in samskrit language. Other suBAshitas where the word 'Dharma' occurs are SuBAshit Nos. 22,67,80,127,135.

All these subaashitas will help in understanding of what actually 'Dharma' means in our culture.

१४१ .

मितं च सारं च वचो हि वाग्मिता ।

This subhasita befits the nature of Sanskrit language perfectly. It contains essential truth and is as concise as the meaning itself. Thus Sanskrit is the language of true eloquence.

On the other hand, even if one cannot speak Sanskrit, the test of his eloquence is how well he can put essential truth in only a few words - and that is actually the advice of this subhashita.

१४२ .

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोभिप्रेयसो वृणीते प्रेयो मन्दो षोगक्षेमाद् वृणीते ॥

Both the good (Shreyas) and the pleasant (Preyas) approach the man. The wise man pondering over them, makes his choice. The wise chooses the good (Shreyas) in preference to the pleasant (Preyas). The fool (simple-minded) for the sake of worldly-being prefers the pleasant (preyas)

१४३ .

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे
मित्रस्य चक्षुषा समीक्षामहे ॥
यजुर्वेद

All living beings in this world should see me with an amiable eye.
I should (also) look at all the living beings with a friendly eye. (I should be very loving

and affectionate to all living beings on this earth.)

We all should see each other with a friendly eye. (We all should be sympathetic and loving to each other.)

१४४ .

श्रुयताम् धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम् ।
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥

Please listen to the essence of Dharma (i.e. piety) and having listened to it, bear in mind. The essence of Dharma is: Whatever is adverse (or Unfavourable) to us, we should not adopt (operate) that in case of others.

१४५ .

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
'एकं सद विप्रा बहुधा वदन्ति' अग्निं यमं मातरिश्वानमाहुः ॥

Indra, Surya (the sun), Varun (the rain), Agni (the fire), Garuda with divine and beautiful wings, Yama (the God of Death) and Vayu (the wind) are all the manifestations of the same satyaswarup (closest meaning righteous, veracious) God. The wise call this spirit by different names given above.

१४६ .

आदित्यचन्द्रावनिलोऽनलश्चद्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च संध्ये धर्मोऽपि जानाति नरस्य वृत्तम् ॥
महाभारत

Aditya (The Sun), Chandra (The Moon), Vayu (The wind), Agni (The fire), Akash (The Space), Prithvi (The Earth), Jala (The Water), Hridaya (Heart), Yama (The death), both Sandhikalas (Dawn and Dusk) and Dharma, witness what man does.

१४७ .

पूर्वजन्मकृतं कर्म तद् दैवमिति कथ्यते ।
तस्मात् पुरुषकारेण यत्नं कुर्यादतन्द्रितः ॥
हितोपदेश

The karma of previous birth is called as daiva (fortune) (in this birth).
So, one should try and work hard (in this birth) without relaxation.

१४८ .

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।

निद्रा तन्द्रा भयं क्रोधः आलस्यं दीर्घसूत्रता ॥
पंचतंत्र

One who wishes to prosper in this world, should keep back the following six faults
sleep (too much), lethargy, fear, anger, laziness and miserliness (stinginess).

The six faults can be interpreted as follows:-

nidrA :- sleep i.e. ignorance, not knowing what is happening around.

tandrA :- lethargy, lassitude.

bhaya :- fear.

krodh :- anger, short temper.

aalsyam :- laziness.

diirghasuutrataa :- procrastinate, one who is slow in acting, takes too long for decisions
etc.

१४९ .

ये केचिद् दुःखिता लोके सर्वे ते स्वसुखेच्छया ।

ये केचित् सुखिता लोके सर्वे तेऽन्यसुखेच्छया ॥

Whatever persons are unhappy in this world, they are so because of their desire (greed)
for their

own happiness. While those who are happy in this world, they are so, because of their
desire for the
happiness of others.

People are miserable because they strive for their happiness and do not obtain it, while
those who

strive or exert to make others happy become themselves happy!

१५० .

अभिः गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।

विद्यातपोभ्यां भूतात्मा बुद्धिज्ञानेन शुध्यति ॥

मनुस्मृति

Senses (Sense-Organs) are purified by water; Mind is purified by truth; Soul is purified
by learning and penance; While intelligence is purified by knowledge.

१५१ .

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।

चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥

For a person who is polite and serves/respects old people, four things Viz, life (number
of years), knowledge, success in life and strength increase. In short, such person
leaves a successful life.

१५२ .

षड् गुणाः पुरुषेणेह त्यक्तव्या न कदाचन ।
सत्यं दानम् अनालस्यम् अनसूया क्षमा धृतिः ॥

A person should never give up following six qualities. truth (sticking to truth), generosity, activeness, being free from jealousy, tolerance and firmness.

१५३ .

छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति चातपे ।
फलान्यपि परार्थाय वृक्षाः सत्पुरुषा इव ॥

The trees make shade for others, themselves standing in Sun. (Their) fruits are also for others.
(Hence) the trees are like 'satpurush' (gentlemen).

१५४ .

पात्रे त्यागी गुणे रागी संविभागी च बन्धुषु ।
शास्त्रे बोद्धा रणे योद्धा स वै 'पुरुष' उच्यते ॥

(One who) donates to right person (for noble cause), appreciates good qualities in others, shares joys and sorrows with brothers, gathers knowledge of science and is (an excellent) warrior on battlefield is called 'Man'.

१५५ .

शुचित्वं त्यागिता शौर्यं सामान्यं सुखदुःखयोः ।
दाक्षिण्यञ्चानुरक्तिश्च सत्यता च सुहृदगुणाः ॥

The qualities of a true friend are: Purity, generosity, chivalry, being composed in happiness and distress, politeness, affection and truthfulness.

The main point of this subhashita is not that we have to make people of such qualities our friends,
but that we need to make such qualities our own, for then we will naturally attract virtuous people

to become our friends

१५६ .

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।
क्षिप्रम् अक्रियमाणस्य कालः पिबति तदरसम् ॥
हितोपदेश

Whatever you have to return back to others or whichever work has to be done by you, please do it in the expected time only (Don't delay too much). If you don't do this in time (You do it late) then the importance of that work vanishes (i.e. the effect of the work if done late will have no impact). Here the impact of the work that is done in time is compared to a sweet drink ('rasa')).

suBAshitkAr says that if you don't do your 'karma' (duties) at proper time then the sweetness of your work's result is lost. 'kaal' (Time) will drink that sweetness!!

१५७ .

मा वनं छिन्धि सव्याघ्रं मा व्याघ्राः नीनशन् वनात् ।
वनं हि रक्ष्यते व्याघ्रैः व्याघ्रान् रक्षति काननम् ॥
महाभारत

Don't destroy the forest where tigers are living. Tigers should not get extinguished from the forests. Forest is protected by the tiger (People don't cut trees in the forest for fear of tiger) and by providing the place to hide, forest too protects the tiger!

१५८ .

न तु अहं कामये राज्यं न स्वर्गं न अपुनर्भवम् ।
कामये दुःखतप्तानां प्राणिनाम् आर्तिनाशनम् ॥
भागवत

" I do not desire kingdom, nor the heaven or even liberation ('moksha'). I have only one desire and that is to remove the misery of all the living beings who are suffering." King Rantidev has prayed to God in above words. This 'shloka' is also in the Mahabharat-

Dronparva.

१५९ .

लक्ष्मीः चन्द्राद् अपेयाद् वा हिमवान् वा हिमं त्यजेत् ।
अतीयात् सागरो वेलां न प्रतिज्ञाम् अहं पितुः ॥

These are the words uttered by Shri. Ram when he is going for exile ('vanvAs'). Shri. Ram says:

It may happen that brightness may leave the moon, or that the ice may leave the Himalaya, or that Sea may exceed it's limits.... But it is never possible that I will break the oath given to my father.

१६० .

दीपो भक्षयते ध्वान्तं कज्जलं च प्रसूयते ।
यादृशं भक्षयेदन्नं जायते तादृशी प्रजा ॥

The lamp eats the darkness and gives birth to soot (generates soot). The food you eat has an influence on the offspring.

१६१ .

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥

गीता ६:८

For one who has conquered the mind, the Super soul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honour and dishonour are all the same.

१६२ .

कोकिलानां स्वरो रूपं स्त्रीणां रूपं पतिव्रतम्
विद्या रूपं कुरुपाणां क्षमा रूपं तपस्विनाम्
पंचतंत्र

Cuckoo bird's beauty is in it's voice, woman's beauty is in her dedication to family/husband ('pativrata'). Knowledge is the beauty of an ugly person and forgiving is the beauty

of the sages
(‘tapaswis’).

१६३ .

किम् अपि अस्ति स्वभावेन सुन्दरं वा अपि असुन्दरम् ।
यद् एव रोचते यस्मै भवेत् तत् तस्य सुन्दरम् ॥

Any thing that we see in this world, is it beautiful or ugly in it's very nature? (Of-course No)

The thing which is liked by any individual is felt beautiful by that individual! For example a ugly looking child is still loved very much by his/her mother.

१६४ .

अकालो नास्ति धर्मस्य जीविते चञ्चले सति ।
गृहीतः इव केशेषु मृत्युना धर्मम् आचरेत् ॥

When this life is full of uncertainty there is no time which is unfavourable for living the life as per the

'dharma'. Think as if death is within it's reach to you and obey the 'dharma'. Death can come

anytime so always do good things (It shouldn't happen that due to early death your wish to live the

life of 'dharma' remained a mere wish only!!!). Don't wait for any favourable time ('muhurta') at

which you will start living good life!

The whole point is if you want to lead a good/noble life start NOW!

Note that 'dharma' is not religion. Please refer suBAshitas No. 17,22,50,67,140,144 for more

explanations of the word 'dharma'.

१६५ .

बुद्धिः प्रभावः तेजश्च सत्वमुत्थानमेव च ।
व्यवसायश्च यस्यास्ति तस्य वृत्तिभयं कुतः ॥

विदुरनीति

One who has brain, chivalry, poise, power, enthusiasm and willingness to work; why he/she has to worry about earning his/her living ?

१६६ .

गुणैरुत्तमतांयाति नोच्चैरासनसस्थितः ।
प्रासादशिखरस्थोपि काकः किं गरुडायते ॥

Worth of a person is not determined by his seat (position), but by his qualities.
Just by sitting on tip of palace, a cow can not become eagle.

१६७ .

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।
सत्यपूता वदेत् वाचं मनः पूतं समाचरेत् ॥
चाणक्य

Subhashitkar hear explains what device are to be used to purify different things.
He says, purify your next step by your vision i.e. watch the path carefully before you step further.
drink water, which is purified by cloth. speak after purification by satya (truth) i.e. speak whatever truth is.
purify your behaviour by your mind i.e. make conscience efforts to keep your behaviour good.

१६८ .

मृगमीनसज्जनानां तृणजलसंतोषविहितवृत्तीनाम् ।
लुब्धकधीवरपिशुनाः निष्कारणम् एव वैरिणो जगति ॥
भर्तृहरि नीति

Deer, Fishes and noble people ('sajjan') earn their livelihoods on dry grass, water and satisfaction ('santosh') respectively! Even though they lead such simple life without troubling anyone still we find hunters, fishermen and bad people ('durjan') becoming their enemies!
It's really true that the people who do not trouble others still have enemies without any reason!

१६९ .

न उच्चार्थो विफलोऽपि दूषणपदं दूष्यःतु कामो लघुः ॥

There is no fault in the failure of the big dreams/aims. But it's big fault even to think for the personal

selfish gains.

१७० .

असतो मा सद्गमय तमसो मा ज्योतिर्गमय,
मृत्योर्मा अमृतं गमय ।

बृहदारण्यक उप .

(Oh God) From the unreal lead me to the real
From darkness lead me to light
From death lead me to immortality.

१७१ .

विद्या मित्रं प्रवासेषु भार्या मित्रं गृहेषु च ।
व्याधितस्यौषधं मित्रं धर्मो मित्रं मृतस्य च ॥

महाभारत

Knowledge is (your) friend in the journey, wife is the friend at home,
drug is (like) friend in illness and dharma is the friend after death.

१७२ .

आदौ माता गुरोः पत्नी ब्राह्मणी राजपत्निका ।
धेनुर्धात्री तथा पृथ्वी सप्तैता मातरः स्मृतः ॥

Our own mother (i.e. one who gives birth), guru's (teacher's) wife, wife of a brahmin,
wife of a king,
cow, nurse and the earth are our mothers.

The word 'mother' indicates respect we have about somebody. Here, subhashitkar says
that we
have seven mothers i.e. we should have respect to all listed in the subhashita.

१७३ .

यथा हि एकेन चक्रेण न रथस्य गतिर्भवेत् ।
एवं पुरुषकारेण विना दैवं न सिध्यति ॥

Just like a chariot cannot run with only a single wheel, in the same way luck will not
favour the
human without his/her efforts.

१७४ .

ग्रहाणां चरितं स्वप्नो अनिमित्तानि उपयाचितम् ।
फलन्ति काकतालीयं तेभ्यः प्राज्ञाः न विभ्यति ॥

When there are changes in our life (good or bad) we generally attribute these to things like - effects of Planetary motions, (bad/good) dream, (bad/good) signs, results of praying to God. But really speaking these are just like the coincidence of a crow sitting on the branch of a tree and that branch falling on ground within few minutes!! (The branch does not fall down due to the weight of the crow!!!)

१७५ .

न भूतपूर्वं न कदापि वार्ता हेम्नः कुरंगो न कदापि दृष्टः ।
तथापि तृष्णा रघुनन्दनस्य विनाशकाले विपरीत बुद्धिः ॥

It has never happened before, nobody has heard about, no body has seen a golden deer.
But, ShriRama's greed (about it) is unfavorable intention leading to destruction.

१७६ .

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयान् ॥

Hostile person is to be killed without any (second) thought, even if he is your guru (your teacher), a child, an old person, a brahmin (an honorable person) or very famous.

Subhashitakar wants to emphasize here that there is no excuse for crime, no matter who has done that.

१७७ .

आपदां कथितः पन्थाः इन्द्रियाणाम् असंयमः ।
तदजयः संपदां मार्गः येनेष्टं तेन गम्यताम् ॥
चाणक्यनीति

Being under the command of our senses/mind is nothing but invitation to many problems and winning over them is a pathway to the glory/success! Choose any path that you like!! Animals get satisfied by Taste, Touch, Smell etc. Getting too much happiness from such things is like being under their command. If human beings are "different" than animals then these things will not give the ultimate joy to any human being.

१७८ .

तद्वाग्विसर्गे जनताघविप्लवे
यस्मिन् प्रतिश्लोकमबद्धवत्यपि |
नामान्यनन्तस्य यशोऽङ्कितानि यत्
शृण्वन्ति गायन्ति गृणन्ति साधवः ॥

"Each line (prati-Sloka) of those writings, which intend to describe the glory of the names of God

(ananta, the unlimited), are bringing about a revolution among the sinful population of this world.

Sadhus (or thoroughly honest and purehearted men) hear, recite and accept such literature, even

though it is imperfectly composed (abaddhavati)."

Bhagavata Purana 1.5.11

Explanation:-

Srila Vyasadeva is stressing that the most important thing in any book, or mere few sentences of

writing, is the purity of the author's intention. Even sadhus, the most exalted men, will appreciate

(hear and accept) such texts although they find many discrepancies in them.

१७९ .

अर्थानाम् अर्जने दुःखम् अर्जितानां च रक्षणे ।
आये दुःखं व्यये दुःखं धिग् अर्थाः कष्टसंश्रयाः ॥
पंचतंत्र ११६३

Getting all types of wealth is painful, after getting the wealth protecting it is painful, after you have obtained the wealth it's the cause for many sorrows, if the wealth is spent then also it's sorrowful.....

such a wealth which is cause to all types of problems be condemned!!

१८० .

सुवर्णपुष्पां पृथिवीं चिन्वन्ति पुरुषास्त्रयः ।
शूरश्च कृतविद्यश्च यश्च जानाति सेवितुम् ॥

Three kinds of people get the golden earth; Chivalrous, learned, and the ones who do service.

(The Earth gives all its wealth to the three kinds of people.)

१८१ .

क्वचिद्भूमौ शय्या क्वचिदपि च पर्यङ्कशयनः ।
क्वचित् शाकाहारी क्वचिदपि च शाल्योदनरुचिः ।
क्वचित् कन्थाधारी क्वचिदपि च दिव्याम्बरधरः ।
मनस्वी कार्यार्थी न गणयति दुःखं न च सुखम् ॥

Sometimes sleeps on floor and sleeps on fine bed at other times.

Sometimes manages only with vegetables and eats delicious rice at other times.

Sometimes wears torn clothes and wears elegant clothes at other times.

The person devoted to work does not care about sorrows and joys.

१८२ .

उपकारान् स्मरेन्नित्यम् अपकारांश्च विस्मरेत् ।
शुभे शैघ्र्यं प्रकुर्वीत अशुभे दीर्घसूत्रता ॥

वाल्मीकिरामायण

One should always remember the favours (done by others) and forget the mean deeds.

Do the good things at once, however postpone the unpleasant things.

१८३ .

आरभ्यते नखलु विघ्नभयेन नीचैः ।
प्रारभ्य विघ्नविहता विस्मरन्ति मध्याः ॥
विघ्नेः पुनः पुनरपि प्रतिहन्यमानाः ।
प्रारभ्य चोत्तमजना न परित्यजन्ति ॥

Inferior men do not start a work due to fear of obstacles.

Medium men start their work, but leave the work whenever they get difficulty.

Exceptionally good people start their work, and continue doing working even if there is series of obstacles in their way.

१८४ .

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णमर्सेव भुय एवाभिवर्धते ॥

(any) Desire never gets fulfilled even if it is temporarily satisfied.
As, fire consumes offered ghee and increases, desire also increases with consumption.

१८५ .

स हि भवति दरिद्रो यस्य तृष्णा विशाला ।
मनसि च परितुष्टे कोर्थवान् को दरिद्राः ॥

The person who has more desires is infact the poorest one. If one's mind is satisfied then will there be any distinction between rich and poor?
suBAshikAr has termed that person as "Poor" who has more desires. The basic parameters on which anyone's richness or poverty is decided (Which is ofcourse Money) is changed by the suBAshikAr from money to desire (trushna)!!

१८६ .

अरौ अपि उचितं कार्यमातिथ्यं गृहमागते ।
छेतुः पार्श्वगतां छायां न उपसंहरते दुमः ॥
हितोपदेश

Do treat even the enemy who has come to your house as a guest. Look how a tree does not take away it's shadow over the person who has come to cut it!!

१८७ .

यथा धेनुमहस्त्रेषु वत्सो विन्दति मातरम् ।
तथा पूर्वकृतं कर्म कर्तारमनुगच्छति ॥

महाभारत

Calf recognises its mother among the herd of thousands of cows; the same way, karma of previous birth (good and bad deeds) goes with the doer.

१८८ .

अस्थिरं जीवितं लोके अस्थिरे धनयौवने ।

अस्थिराः पुत्रदाराश्च धर्मकीर्तिद्वयं स्थिरम् ॥

वैराग्यशतक

In this world, the life is uncertain, wealth and youthfulness (also) do not last long (they are unstable).

(Even) son and wife are unstable. Dharma and fame are the two things that last long (are stable).

१८९ .

कृपणेन समो दाता न भूतो न भविष्यति ।

अस्पृशन्नेव वित्तानि यः परेभ्यः प्रयच्छति ॥

No one was/will be ever as generous as a stingy person.

He gives his wealth to others without even touching it.

Here the subhashitakar is stressing that a miser never spends his money, and after his death, others get that money.

१९० .

खलानां कण्टकानांच द्विविधैव प्रतिक्रिया ।

उपानन्मुखभङ्गोवा दूरतो वा विसर्जनम् ॥

There are only two options while dealing with the wicked people and a thorn lying on the road. One

is to hit their face by your footwear or leave them aside!!

Actually the word 'muKhaBhang' applies to both the thorn and the wicked person. When applied

to the wicked person it means you insult that person (and not literally to hit that person on face!)

and when applied to a thorn it means you cut that part of the thorn which is pointed and thus it will

not harm anyone. Further the suBAShtikAr says that if you don't have capabilities to do such things

then simply leave them aside (You follow a different path!!)

१९१ .

मूलं भुजगैः शिखरं विहंगैः
शाखां प्लवगैः कुसुमानि भृगैः ।
आश्चर्यमेतत् खलुचन्दनस्य
परोपकाराय सतां विभूतयः ॥

Roots of the sandalwood tree form a shelter for the snakes, on it's top birds take rest, on it's branches monkeys are playing and one can find bee's on it's flowers. Really, the ultimate aim of the good ('sajjan') people is to offer helping hands to others ('paropkar')!

१९२ .

दूरस्थोऽपि न दूरस्थो यो यस्य मनसि स्थितः ।
यो यस्य हृदये नास्ति समीपस्थोऽपि दूरतः ॥
चाणक्यनीतिसार

The one who resides in your mind, is not far away even if one is staying far away(physically).
(However) The one who doesn't have place in your heart, is distant even if one is close to you.

१९३ .

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बंधुः आत्मैव रिपुरात्मनः ॥

Be cause of your own progress, don't be a cause of your own degradation.
You yourself are your friend or enemy (no one else).

That is, a person will prosper or ruin due to his own deeds, he has to select what he wants.

१९४ .

न कश्चित् कस्यचिन्मित्रं न कश्चित् कस्यचित् रिपुः ।
अर्थतस्तु निबध्यन्ते मित्राणि रिपवस्तथा ॥

Nobody is friend of any other person. Nobody is enemy of any other person.
Need (intention or the situation) only binds (a person as your) friend or enemy.

Friendship or enmity is a relationship between two persons, and it is decided only on their interests.

No person is your friend or enemy if you don't consider your interest..

१९५ .

अज्ञः सुखम् आराध्यः सुखतरम् आराध्यते विशेषज्ञः ।

ज्ञानलवदुर्विदग्धं ब्रह्मा अपि नरं न रंजयति ॥

It's very easy to convince an uneducated person. It's even more easy to convince a person who has complete knowledge. But a person who develops a false pride on basis of half-knowledge gained, cannot be convinced even by God.

१९६ .

यथा हि गोसहस्रेषु वत्सो विन्दति मातरम् ।

तथा पूर्वकृतं कर्म कर्तारम् अनुविन्दति ॥

In the group of thousands of cows, the calf correctly identifies it's mother and comes near it's

mother - In the same way the deeds done in the past life correctly gets attached to the person (It's effect cannot be undone).

Here suBAshitkAr has compared cow with the 'person' (The one who is doing 'karma') and the

previous life deeds ('karmas') with the calf. Just as the cow need not bother that how in thousands

of group it's calf will locate her, in the same way a human need not bother about how his/her past

life deeds will get attached in the current life!

According to the Hindu philosophy the current life that we have got and all the goods and bads in it

are due to the effect of our deeds in the past life and the deeds in this life will determine about our

next life. So 'plan' your next life!!

१९७ .

अभ्यासाद् धार्यते विद्या कुलं शीलेन धार्यते ।

गुणेन ज्ञायते त्वार्यः कोपो नेत्रेण गम्यते ॥

चाणक्यनीतिसार

The studies make one's knowledge grow (The education of a person can be judged by the knowledge he/she possesses). Kula is perceived by one's behaviour. The virtues show one's originality, (however) the anger can be sensed from one's eyes.

१९८ .

कस्यैकान्तं सुखम् उपनतं दुःखम् एकान्ततो वा ।
नीचैर् गच्छति उपरि च दशा चकनेमिकमेण ॥
कालिदास मेघदूत

Who is the one who experiences constant happiness or constant sorrows? Like any point on a wheel goes down and again rises up so also the happiness and sorrows follow each other in one's life. Therefore don't get excited by happiness nor get dejected by sorrows.

१९९ .

प्रत्यहं प्रत्यवेक्षेत नरश्चरितमात्मनः ।
किन्तु मे पशुभिस्तुल्यं किन्तु सत्पुरुषैरिति ॥

Every day one should introspect one's own behaviour and see what are qualities in me that resemble with animal ('pashu') characteristics and what are the qualities that resemble with the qualities of a noble person. ('satpurusha'). A simple way of implementation given for any individual to brighten the inherent noble qualities present in the human mind!

२०० .

अव्याकरणमधीतं भिन्नद्रोण्या तरिणीतरणम् ।
भेषजमपथ्यसहितं त्रयमिदमकृतं वरं न कृतं ॥

Learning without grammar (i.e. not learning fundamentals, only surface), crossing river using boat which has a hole, and consuming medicines without following the instructions of the physician, better not to do these three things rather than doing them this way. It is advisable not to do something rather than doing it improperly.

२०१ .

अल्पानामपि वस्तूनां संहतिः कार्यसाधिका

तृणैर्गुणत्वमापन्नैर् बध्यन्ते मत्तदन्तिनः

Meaning: Even small-small (insignificant) things, when put together, can do a great work. A rope made up of hay sticks can control a powerful elephant. Unity is power.

२०२ .

शैले शैले न माणिक्यं मौक्तिकं न गजे गजे

साधवो न हि सर्वत्र चन्दनं न वने वने

हितोपदेश

All the mountains do not have the precious stones, you will not get pearls from all the elephants;

The philanthropists are not very common, sandalwood is not found in all the woods.
(The good things are uncommon)

२०३ .

एकवर्णं यथा दुग्धं भिन्नवर्णासु धेनुषु ।

तथैव धर्मविचित्र्यं तत्त्वमेकं परं स्मृतम् ॥

महाभारत

The cows of different colours produce milk of one colour,
in the same way, the principle taught by different religions is one.

२०४ .

सर्वं परवशं दुःखं सर्वम् आत्मवशं सुखम् ।

एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः ॥

Whatever is not in possession of ourselves (It is with others) is sorrow and whatever is in possession of ourselves is happiness. In short, these are the indications of happiness and sorrow!

Happiness is inside the human-being and not outside. Happiness is not tied with the external entity. Absence of desire is absolute happiness! People become unhappy when they see new/better objects of consumption not in their ownership. So the suBAshitkAr has in simple words told us what are the things that makes one happy or sad. We have to decide if we want to be happy or sad!

२०५ .

आलस्य कुतो विद्या अविद्यस्य कुतो धनम् ।

अधनस्य कुतो मित्रम् अमित्रस्य कुतो सुखम् ॥

How can a lazy person acquire knowledge? Without knowledge how will one get wealth? Without wealth who will become friends? And without friends how will anyone become happy?

२०६ .

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

Just as the rain water that falls on the earth travels through various rivers and ultimately reaches the sea - In the same way offerings ('Namaskaras') offered to various Gods ultimately reaches only one God.

२०७ .

नीरक्षीरविवेके हंस आलस्यम् त्वम् एव तनुषे चेत् ।
विश्वस्मिन् अधुना अन्यः कुलव्रतं पालयिष्यति कः ॥

So here in the above suBAshita, the suBAshitkAr addressing the swan says - Only you have the capability to separate milk and water, and so if you only become lazy then who else will be able to do your job? If the people with bright intellect and unique skills don't carry their work as is expected from them, then who else can do it? It is the responsibility of the beaurocrats, doctors, engineers, farmers, soldiers, writers, poets, artists, thinkers, saints of the nation to do their job with the best of their abilities, or else how will the nation progress?

२०८ .

पापं प्रज्ञा नाशयति क्रियमाणं पुनः पुनः ।
नष्टप्रज्ञः पापमेव नित्यमारभते नरः ॥
विदूरनीति

Person loses the conscience (ability to think) by committing sins again and again and the one who has lost the conscience keeps on doing sins.

२०९ .

पुण्यं प्रज्ञा वर्धयति क्रियमाणं पुनःपुनः ।
वृद्धप्रज्ञः पुण्यमेव नित्यमारभते नरः ॥
विदूरनीति

Person gains conscience (ability to think) by doing good deeds again and again and the one who has conscience, keeps on doing good things.

२१० .

अनेकशास्त्रं बहुवेदितव्यम् अल्पश्च कालो बहवश्च विघ्नाः

यत् सारभूतं तदुपासितव्यं हंसो यथा क्षीरमिवाम्भुमध्यात्

There are many 'shastraas' (topics of study, doctrines) and abundance of knowledge. We have limited time and many obstacles. As swan (haMsaH) extracts milk from mixture of milk and water, one should (only) study essence of shastras (rather than studying each and every shastra to great details).

२११ .

कलहान्तानि हर्म्याणि कुवाक्यानां च सौहृदम्

कुराजान्तानि राष्ट्राणि कुकर्मान्तम् यशो नृणाम्

Quarrels destroy families. Bad words (which hurt others) destroy friends (friendships). Nations get destroyed due to incapable person as a King. Person's bad deeds destroy (or keeps him away from) success.

२१२ .

दुर्लभं त्रयमेवैतत् देवानुग्रहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥

These three are difficult to obtain in this world, and depend on the mercy of the gods - the human birth, the desire for salvation, and the company of the great-souled ones. This suBAshit will surely appeal to a spiritual person! Individually we can think which of these things we have and be grateful towards it. If we don't have the company of great-souled ones then we should become one!

२१३ .

सुखार्थी त्यजते विद्यां विद्यार्थी त्यजते सुखम् ।

सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥

The one who runs after the luxuries will not get knowledge. And the one who wants to gain knowledge

leaves the luxuries. How will any one get knowledge if he/she wants to lead a easy life? And how will one get to live a easy life who is looking for knowledge?

suBAshitkAr makes us "understand" that knowledge cannot be gained leading a lavish life-style. Therefore may be in

ancient Bharat the 'Gurukula' system was designed in such a way that students in their student life should gain maximum knowledge by staying away from all the pleasures of the materialistic world.

२१४ .

दिवसेनैव तत् कुर्याद् येन रात्रौ सुखं वसेत् ।
यावज्जीवं च तत्कुर्याद् येन प्रेत्य सुखं वसेत् ॥
विदूरनीति

Do such a work through the day, so that you can sleep peacefully at night.
Similarly, do such a work throughout your life so that you can 'live' peacefully after death.

२१५ .

उपार्जितानां वित्तानां त्याग एव हि रक्षणम्
तडागोदरसंस्थानां परीवाह इवाम्भसाम्

Donating (part of ... these are my words :-) earned wealth is the best way to protect it.
(Just like) allowing water
to flow out of a lake is best way to keep the lake clean.
Well, I don't know how exactly it works, but may be like this, If you are standing in a bus,
and say seat before
you becomes empty. If you offer that seat to some other person in the bus, next time
when a seat in vicinity
becomes empty he takes care that you get it. Similarly if you help others, they will
protect you.

२१६ .

खलः सर्षपमात्राणि पराच्छिद्राणि पश्यति ।
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति ॥

A wicked person will notice the bad qualities as tiny as a mustard seed in other person,
but will not notice even
the bad qualities as large as any big leaf ('bilva-patra') within himself/herself. This
subhaashita teaches us to
look in to ourselves before we pass any bad comments on others.

२१७ .

दानं भोगो नाशः तिष्ठो गतयो भवन्ति वित्तस्य ।
यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥

There are three things that can happen with money/wealth . The money can be
donated, it can be
consumed for individual purposes and lastly it can be destroyed (It will be of no use to
either the

individual nor to the society). The wealth of the person who does not donate nor use it for his/her

own purposes, ultimately gets destroyed.

There are so many subhaahitas that tell us not to accumulate wealth! But as Shri. Ramray Kamath

has stated in his last e-mail that attachment to money is often hard to resist- it rightly calls for a

"sacrifice" in true sense. Please refer to the suBAshitas No. 121, 124, 133, 179 and 189 which

give us more guidelines for putting our earned wealth for proper usage!

२१८ .

यादृशैः सन्निविशते यादृशांश्चोपसेवते ।

यादृगिच्छेच्च भवितुं तादृग्भवति पूरुषः ॥

One becomes like the people (around him/her), who one lives with, whom one serves and whom one wants to become like.

२१९ .

गुणी गुणं वेत्ति न वेत्ति निर्गुणो बली बलं वेत्ति न वेत्ति निर्बलः ।

पिको वसन्तस्य गुणं न वायसः करी च सिंहस्य बलं न मूषकः ॥

Only a person with good qualities knows (or appreciates) qualities of another, not a person without any qualities.

A strong person knows (or judges) strength of another strong person, not a weak person. Cuckoo

understands (or feels) vasanta Ritu (spring) not a crow (The cuckoo starts singing in this period).

Elephant knows strength of Lion not a mouse.

२२० .

गुणवान् वा परजनः स्वजनो निर्गुणोपि वा

निर्गुणः स्वजनः श्रेयान् यः परः पर एव च

A friend, even without many good qualities, is better than an enemy with good qualities. After all enemy is enemy.

Though, we shall appreciate good qualities in others, it must not be forgotten that enemy is enemy

and friend is friend. A person is our enemy or friend depending upon his and our interests, it does not

depend on his qualities. Refer to subhashit 194, which have similar meaning.

२२१ .

पदाहतं सदुत्थाय मूर्धानमधिरोहति ।
स्वस्थादेवाबमानेपि देहिनस्वद्वरं रजः ॥

Even a dust particle which rises above when beaten by someone's foot is better than the person who sits calmly inspite of being insulted badly.

The message of this suBAshita can vary from person to person if applied individually. But when applied to the society or nation it will convey in no uncertain terms that any wrong/insult done, should get a befitting reply. Bharat which has been beaten by the terrorism for so many years could not follow this message.

२२२ .

सा भार्या या प्रियं ब्रूते स पुत्रो यत्र निवृत्तिः ।
तन्मित्रं यत्र विश्वासः स देशो यत्र जीव्यते ॥

The one who speaks in a sweet language is a real wife to any man; from whom one gets

happiness and satisfaction is a real son/daughter; on whom we can put our complete faith

without any hesitation is a real friend; and the land in which we can easily earn our livelihood is the real country.

The way to understand this suBAshita is not by validating our wife, son, friend or country on the above specified parameters but by seeing if we personally have the qualities mentioned by the suBAshitkAr! As for the country it can be said that from the government's point-of-view it is it's duty to see that every person has work and can easily earn his livelihood, but from the citizen's point-of-view it should no doubt be like "Ask not what the country has done for you, but ask what you have done for the country"!

२२३ .

जरा रूपं हरति धैर्यमाशा मृत्युः प्राणान् धर्मचर्यामसूया ।
क्रोधः श्रियं शीलमनार्यसेवा ह्रियं कामः सर्वमेवाभिमानः ॥

The old age snatches away the beauty, hope takes away the courage, death defeats the life, hatred will destroy ones noble attitude (dharmic vyavahaar), anger will lead to poverty, being in the company of bad people and helping them will take away ones 'sheela', uncontrolled desire will take away the shyness and false pride will take away all the good things!

२२४ .

विरला जानन्ति गुणान् विरलाः कुर्वन्ति निर्धने स्नेहम् ।
विरलाः परकार्यरताः परदुःखेनापि दुःखिता विरलाः ॥

There are very few who can realise the qualities in others. Also are very few who keep attachment towards the poor people. One can rarely find any person who is fully engrossed in some ones work, and also very few are there who "feel" sad by seeing some ones misery.

Should we try to become one of such rare and extinguishing species?

२२५ .

आरोग्यं विद्वत्ता सज्जनमैत्री महाकुले जन्म ।

स्वाधीनता च पुंसां महदैश्वर्यं विनाप्यर्थे ॥

Good Health, Intelligence, friendship with noble people, birth in a great (noble) family and not being dependent

on others (Say for economic or any other needs) - these things (and not 'money') - are the real wealth of a man.

Refer to suBAshita No. 212 which very loosely relates with the current suBAshita.

२२६ .

कालो वा कारणं राज्ञो राजा वा कालकारणम्

इति ते संशयो मा भूत् राजा कालस्य कारणं

Whether circumstances causes King or King causes circumstances?

There is no doubt that King causes circumstances. Though it talks about king, it is applicable to all of us.

One can have doubt, if surrounding governs him, or he can govern his surroundings. Subhashitkar says that there is no doubt that your surrounding depends on you i.e. you create it.

२२७ .

आयुषः क्षण एकोपि सर्वरत्नैर्न लभ्यते ।

नायते तद् वृथा येन प्रमादः सुमहानहो ॥

Even if you surrender all the jewels that you possess, you will not get back a "single" second of

the time that has passed away (in your life). When such is a case, those who are wasting the time

- what a blunder they are committing!!

But 'wasting' of time will mean different to different people! (The work/task which will mean

'proper' usage of time for one person may be the 'waste' for another!) So what exactly to do

which will not really mean 'wasting' of time? Please Refer to suBAshita No. 25 on what way to

spend the time.

२२८ .

योजनानां सहस्रं तु शनैर्गच्छेत् पिपीलिका ।
आगच्छन् वैनतेयोपि पदमेकं न गच्छति ॥

Even a tiny creature such as ant can move ahead miles together if it keeps on walking consistently. But if a Eagle doesn't decide to leave it's place then it can't move even an inch ahead!!

suBAshitkAr wants to stress that only having the capability will not do. One should also have the

"Will" to achieve the goal. And thus with a strong will an ant (With inferior capabilities) can keep on

moving ahead, but the eagle (With much more superior capabilities) - without any efforts can't

even dream to reach near it's goal!

Notice suBAshita No. 37 which has similar meaning.

२२९ .

कन्या वरयते रूपं माता वित्तं पिता श्रुतम्
बान्धवाः कुलमिच्छन्ति मिष्टान्ने इतरेजनाः

Different people have different interests out of same act. Take for instance wedding.

The bride expects a handsome husband (which is natural for that age), her mother expects a

wealthy son in law (so that he will keep the daughter happy in life), her father is interested in

a knowledgeable person (which is a good quality for him) where as her brothers are interested

in a good family background (so that they have a relation with a noble family).

And what about others? they are interested only in delicious food! (they are not bothered about

what happens to the husband and wife and their families afterwards).

२३० .

अर्था भवन्ति गच्छन्ति लभ्यते च पुनः पुनः
पुनः कदापि नायाति गतं तु नवयौवनम्

Wealth can be earned, it can also be lost. (even after loss) it can be recovered again and again.

But youth once gone, never returns.

२३१ .

आशा नाम मनुष्याणां काचिदाश्चर्यशृङ्खला ।
यया बद्धाः प्रधावन्ति मुक्तास्तिष्ठन्ति पङ्गुवत् ॥

Desire ('Asha') is a strange (surprising) type of chain! The one who are tied by this chain run here and there (For seeking the objects of desire) and the one who are free from this chain stand calmly at one place without moving, like an disabled person!

२३२ .

शास्त्राण्यधीत्यापि भवन्ति मूर्खा यस्तु क्रियावान् पुरुषः स विद्वान् ।
सुचिन्तितं चौषधमातुराणां न नाममात्रेण करोत्यरोगम् ॥

Even after learning various sciences ('ShAstra') many remain fools ('murKha').
(They only have the theoretical knowledge of the subject)
But the one who performs and acts ('kruti') is the real intelligent person.
A doctor, with good intentions, only deciding on the correct medicine (for a particular illness)
for a patient will not make that patient healthy. But when the doctor ensures that his/her prescriptions are properly followed by the patient, only then will the patient become free from illness.

२३३ .

वृत्तं यत्नेन संरक्ष्येद् वित्तमेति च याति च ।
अक्षीणो वित्ततः क्षीणो वृत्ततस्तु हतो हतः ॥
विदूरनीति

One should put efforts in building up good character; the wealth is not stable.
One who doesn't have wealth is not really powerless, (however) characterless person is a waste.

२३४ .

परस्य पीडया लब्धं धर्मस्योल्लंघनेन च
आत्मावमानसंप्राप्तं न धनं तत् सुखाय वै
महाभारत

The wealth, which is earned by troubling others,
by disobeying the "Dharma" or even by swallowing (self) insult; does not bring happiness.

२३५ .

जानामि धर्मं न च मे प्रवृत्तिः ।
जानाम्यधर्मं न च मे निवृत्तिः ॥

This suBAshita is uttered by Duryodhana. Draupadi asks Duryodhana that what is the reason that inspite having many common things in between Kauravas and Pandavas - (Same family ('kula'), Same Guru Dronacharya, Same pitamaha Bhishmacharya) Kauravas always followed the path of 'adharma' and Pandavas always the path of 'Dharma'?

Duryodhana says, "It's not that I didn't knew what was 'Dharma' and what was 'adharma'.

But inspite of knowing what is 'Dharma', I couldn't follow it (It didn't become my habit) and even though I knew what was 'adharma' I couldn't desist from not doing it".

This suBAshita ponits at a very delicate nature of the human mind. Many people know what is right and what is wrong. Still why is it that they still follow the wrong path?! So one

has to develop the 'habit' ('pravrutti') of following the righteous path (and not to follow the bad way).

२३६ .

अकृत्वा परसन्तापं अगत्वा खलसंसदं
अनुत्सृज्य सतांवर्तमा यदल्पमपि तदबहु

Without hurting others; Without geting into association of bad
Without losing association of good; However little (you progress in the Path of Dharma)
That is sufficient.

The non-dharmic means cannot justify dharmic "looking" ends.

In short ; There is no Dharmic Justification for a "Robinhood" type of activity. (Though ends may be good; the means are not good.)

Any intention of Dharmic activity should be absolute and complete from Means through the End.

२३७ .

परोपदेशे पाडित्यं सर्वेषां सुकरं नृणाम्
धर्मे स्वीयमनुष्ठानं कस्यचित् सुमहात्मनः

It is easy to advise others (about how to behave, what is good, what is bad etc.) showing one's

smartness. (so you can find many people doing that)

(But practicing that is very difficult so) Only great man can practice dharma. In other words, only

great man can stick to behaviour, what he thinks, the ideal.

२३८ .

अमित्रो न विमोक्तव्यः कृपणं वृष्णपि ब्रुवन्
कृपा न तस्मिन् कर्तव्या हन्यादेवापकारिणाम्

Never let your enemy free (if you catch him) even if he asks for
(and you feel pity on him). Assuming he will harm you in future, kill him.

This Subhashit, no Indian should forget. Many times in our history our Hindu Kings
have made this mistake of forgiving enemy. The most ancient example is of Raja Dahir,
and the most recent is of Pakistan.

२३९ .

नेह चात्यन्तसंवासः कर्हिचित् केनचित् सह ।
राजन् स्वेनापि देहेन किमु जायात्मजादिभिः ॥
श्रीमद्भागवत

Your Majesty (Dhrutarashtra), no one ever has everlasting relationship with something
else, (in this world). Not even with one's own body, let alone wife and son.

२४० .

इंद्रियाणि पराण्याहुः इंद्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः यो बुद्धेः परतस्तु सः ॥
गीता ३ . ४२

The working senses are superior to dull matter; mind is higher than the senses;
intelligence is still higher than the mind; and he [the soul] is even higher than
the intelligence.

[The meaning is taken from www.krsna.com]

Observe the ladder: The matter- Senses - The mind - Intelligence ('buddhi') - The Soul.

२४१ .

वहेदमित्रं स्कन्धेन यावत्कालविपर्ययः
अथैवमागते काले भिन्द्याद् घटमिवाश्मनि

Carry your enemy on your shoulders if time is against you. But with first opportunity,
destroy your enemy, as earthen vessel is broken on a rock. This subhashit tells us that
an enemy is always an enemy. If you are not in
position to fight with him, temporarily try to please him. But whenever you get a chance,
finish him.

२४२ .

उष्ट्राणां च विवाहेषु गीतं गायन्ति गर्दभाः

परस्परं प्रशंसन्ति अहो रूपमहो ध्वनिः

Donkeys are singing song in a weddings of camels.

Both are praising each other, (donkeys say) how beautiful (camels are),

(camels say) what a pleasant voice (of donkeys. i.e. donkeys are good singers).

This is a typical scenario in a gathering of low calibre persons. None of them is of any excellence, but they praise each other, either because they don't know what is excellence, or because they want some mental satisfaction.

Now whenever somebody praises you, remember this Subhashit ;-)

२४३ .

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥

गीता २ . ७०

A person who is not disturbed by the incessant flow of desires--that enter like rivers into the ocean, which is ever being filled but is always still--can alone achieve peace, and not the man who strives to satisfy every such desires.

२४४ .

मैत्री करुणा मुदितोपेक्षाणां ।

सुख दुःख पुण्यापुण्य विषयाणां ।

भावनातश्चित्तप्रसादनम् ।

पातञ्जल योग १ . ३३

Getting delighted and feeling friendly by seeing others joys, getting dejected by seeing others sorrows, feeling happiness and satisfied by seeing others good work ('punya karma') and feeling ignorant on the bad deeds of others (Not discussing and thinking only about the bad nature of the person), - such reactions should occur on our own mind.

A short suBAshita with great meaning, which can help any individual to become a better human being!

२४५ .

न प्रहृष्यति सन्माने नापमाने च कुप्यति ।

न कुदधः परुषं ब्रूयात् स वै साधूत्तमः स्मृतः ॥

मनुस्मृति

(Those, who) do not get carried away by honour and do not become angry because of dishonour, do not use harsh words, even when angry, are known as great saints.

२४६ .

हर्षस्थान सहस्राणि भयस्थान शतानि च ।
दिवसे दिवसे मूढं आविशन्ति न पंडितम् ॥

For an un-intelligent ('muDha') person, there are hundreds of incidents/ reasons occuring daily to become happy for and thousands of others to become unhappy at. But intelligent person's ('pandit') mind will not get disturbed by such minor things.

२४७ .

एका केवलमर्थसाधनविधौ सेना शतेभ्योधिका ।
नन्दोन्मूलन दृष्टवीर्यमहिमा बुद्धिस्तु मा गान्मम ॥

Background:

Chanakya has uttered the above sentences. After Chanakya and Chandragupta established the 'Maurya' dynasty kingdom (defeating the Nand dynasty king), there were some difference of opinions between Chanakya and other ministers of the Kingdom.

Those who wanted to leave me have already left. Those who want to leave me may also do so without any hesitation. But for achieving my objective, that which has helped me and which is stronger than thousands of soldiers - that my intelligence ('buddhi') - let it not leave me!!

See the confidence of Chanakya in himself! Apart from being self-confident, this subhaashita also teaches us that whatever we loose in life it is nothing... But let us not loose good mind/intellect and other noble qualities in ourselves.

२४८ .

दीर्घा वै जाग्रतो रात्रिः दीर्घं श्रान्तस्य योजनम् ।
दीर्घो बालानां संसारः सद्धर्मम् अविजानताम् ॥

Night sounds very long to the one who is awake all through the night. Little distance appears to be stretched to the one who is already tired of walking. (Similarly) Life sounds long to the people who do not know sat-dharma.

२४९ .

देहीति वचनद्वारा देहस्था पञ्च देवताः ।
तत्क्षणादेव लीयन्ते धीर्हीश्रीकार्त्तिकीर्तयः ॥

The words 'give me' (begging), cause five virtues (good qualities) go away from you, immediately: intelligence, elegance, prosperity, glow and fame.

२५० .

यद्यत् परवशं कर्म तत् तद् यत्नेन वर्जयेत्
यद्यदात्मवशं तु स्यात् तत् तत् सेवेत यत्नतः

Try to avoid any work for which you have to depend on others.
Try to finish the work fast for which you can do independently
It does not mean that people should not co operate and do things together.

It just gives a word of caution that if you are dependent on others for something,
there is a chance that it will never get done or will be delayed. This is something which
we experience frequently.

२५१ .

यस्य भार्या गृहे नास्ति साध्वी च प्रियवादिनी ।
अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम् ॥

A person whose wife lacks the good conduct (Is not a 'saadhvi') and
sweet language, such a person should leave home and go to forest because
for him, there should be no difference between a forest and his own home!

२५२ .

अकृत्यं नैव कर्तव्यं प्राणत्यागेऽपि संस्थिते ।
न च कृत्यं परित्याज्यम् एष धर्मः सनातनः ॥

The work which is not to be done (because it is bad) should not be done even if you
have
to loose your life. And the work which has to be done (because it is your duty) - should
be
continued to be done even if it costs your own life! This is the sanatana Dharma.

२५३ .

ध्यायतो विषयान् पुंसः संगस्तेषूपजायते ।

संगात् संजायते कामः कामात् क्रोधोऽभिजायते ॥
भगवद्गीता २ . ६२

“While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises”.
The attachment (and hence the desire to attain) for an object develops in the first place by perceiving it through the senses. When such desire is not fulfilled, then there comes anger in the heart (due to frustration of the desire)
Therefore the best policy is to not even think about the sense objects and thus live simply and happily. For, the more one thinks, the more one desires; the more one desires, the more one gets frustrated, and the more one gets frustrated, the more one gets angry.

२५४ .

नात्यन्त गुणवत् किञ्चित् न चाप्यत्यन्तनिर्गुणम्
उभयं सर्वकार्येषु दृष्यते साध्वसाधु वा

There is no work which is good in all respects. There is no work bad in all respects.
Both good and bad points are present in every work.

२५५ .

एकतः कृतवः सर्वे सहस्रवरदक्षिणा ।
अन्यतो रोगभीतानां प्राणिनां प्राणरक्षणम् ॥
महाभारत

On one side is an act of performing 'Yadnya' and donating generously for the same and on the other side is an act of giving an helping hand to the poor/needly and curing the diseased ones. Both these acts will earn for you the same 'Punya'.

२५६ .

मातृवत्परदारेषु परद्रव्येषु लोष्टवत् ।
आत्मवत्सर्वभूतेषु यः पश्यति स पश्यति ॥

Those who are 'dharmic' in nature (Have noble qualities), consider all the women (Except one's own wife) as mothers - consider other's wealth as dust (Have no intention to acquire other's wealth by any means) - and consider all the other living creatures like themselves (Equally love all the living creatures as one would love himself/herself)!

२५७ .

यः स्वभावो हि यस्यास्ति स नित्यं दुरतिक्रमः
श्वा यदि क्रियते राजा तत् किं नाश्नात्युपानहम्

Whatever be the nature of a person, it is always very difficult to change. If a dog is appointed as King, even then he will not stop biting shoes.
That is, he will keep on doing all the inferior things which he is otherwise used to.

२५८ .

नात्युच्चशिखरो मेरुर्नातिनीचं रसातलम्
व्यवसायद्वितीयानां नात्यपारो महोदधिः

For a person who is seconded by activities (i.e. for a person who depends on his own efforts),
peak of a mountain is not very high (is not hard to climb), bottom of earth (centre of earth) is not very deep and an ocean is not difficult to cross.

२५९ .

दूर्जनः परिहर्तव्यो विद्ययाऽलङ्कृतोऽपि सन् ।
मणिना भूषितः सर्पः किमसौ न भयङ्करः ॥

One should avoid crooked person even if he/she is educated. Isn't snake adorned with gem, dangerous?

२६० .

सुखमापतितं सेव्यं दुःखमापतितं तथा ।
चक्रवत् परिवर्तन्ते दुःखानि च सुखानि च ॥
महाभारत

Take pleasure from the joys (in life) and also accept the sorrows; for joys and sorrows keep changing in a cycle.

२६१ .

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठाः ग्रन्थिभ्यो धारिणो वराः ।
धारिभ्यो ज्ञानिनः श्रेष्ठाः ज्ञानिभ्यो व्यसायिनः ॥

Those who can read books are better than the illiterates. Better than the readers of the book are those who also understand the meaning of the books. Better than those who understand the meaning of the books are the one who know / experience the supreme reality and even better are those who put in practice the

knowledge that they have gained from
the books!

२६२ .

उभाभ्यामेव पक्षाभ्यां शथा खे पक्षिणां गतिः ।
तथैव ज्ञानकर्मभ्यां जायते परमं पदम् ॥
योगवा . १ . १ . ७

Just as the bird can fly high with the help of it's two wings, in the same way with the help
of knowledge ('dnyaana') and
duly performance of one's own duties ('karma') - one can attain the supreme reality.

२६३ .

मनसा चिन्तितं कर्म वचसा न प्रकाशयेत् ।
अन्यलक्षितकार्यस्य यतः सिद्धिर्न जायते ॥

If you are thinking of doing some work, don't tell it (to others). If others get to know it, it
won't succeed.

There are some people who talk a lot and don't do much. Perhaps this Subhashit is
meant for such people. Subhashitkar
is telling us to 'do' rather than 'tell' your intentions to other.

२६४ .

गतेर्भगः स्वरो हीनो गात्रे स्वेदो महद्भयम् ।
मरणे यानि चिह्नानि तानि चिह्नानि याचके ॥

Loosing balance while walking, talking in low voice (not able to talk properly), sweating,
and fear, all this are signs found in a
person who is about to die, same signs are found in yAchaka, i.e. a person who is
asking help from others
(a person who is dependent on others).

२६५ .

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा ।
उहापोहोर्थं विज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

Willing to listen, to actually listen, to understand what we listen, to be able to remember
what we have listened, to be able to deduce
some conclusions and put forth arguments, to be able to formalise and conclusively put
forth the thought, knowledge of the around and
Philosophy - these are the eight facets of 'buddhi'.

२६६ .

द्वयक्षरस् तु भवेत् मृत्युर् त्रयक्षरं ब्रह्म शाश्वतम् ।
'मम' इति च भवेत् मृत्युर् 'नमम' इति च शाश्वतम् ॥
महाभारत शांतिपर्व

'mR^ityu' (Death) is a two letter word while 'brahma' (The ultimate reality) - the non-perishable - is a three letter word.
The word 'mama' (Mine) is also a two letter word and thus will lead you to 'mR^ityu' - but the word 'namama' (Not Mine) is a three letter word and will thus lead you to the 'brahma' (The ultimate reality)!
Nothing in this world "is mine" - I am not the "owner/creator" of any thing in this world - "idam na mama" (This is not mine) - I am only a caretaker or trustee of the so-called things owned by me! One should think and act keeping this in mind.

२६७ .

रविरपि न दहति तादृग् यादृक् संदहति वालुकानिकरः
अन्यस्माल्लब्धपदो नीचः प्रायेण दुःसहो भवति

Direct Sun (light) does not burn us (our skin) as much as a hot sand dune does. (Similarly) A mediocre person who becomes great (or powerful) due to another person (like sand dune getting hot due to Sunlight) is often annoying.

२६८ .

क्वचिद्भूमौ शय्या क्वचिदपि पर्यङ्कशयनं
क्वचिच्छाकाहारी क्वचिदपि च शाल्योदनरुचिः
क्वचित्कन्थाधारी क्वचिदपि च दिव्याम्बरधरो
मनस्वी कार्यार्थी न गणयति दुःखं न च सुखम्

Sometimes he will sleep on floor, sometimes on bed.
Sometimes he will eat vegetables, sometimes rice and bread.
Sometimes he will wear worn cloths, sometimes very rich cloths.
A person who is dedicated for a certain cause/work is never bothered of (such external) difficulties of facilities. In short, a devoted person is unaffected by all the things which are not related to his cause.

269.

रामो राजमणिः सदा विजयते रामं रमेशं भजे
रामेणाभिहता निशाचरचमू रामाय तस्मै नमः

रामान्नास्ति परायणं परतरं रामस्य दासोऽस्यहम्
रामे चित्तलयः सदा भवतु मे भो राम मामुद्धर ॥
रामरक्षा स्तोत्र

Rama, the jewel among the kings, Him I worship, by Him the hordes demons have been destroyed, to him is said my prayer, beyond Him there is nothing to be worshipped, His servant I am, my mind is totally absorbed in Him, O Ram, please lift me up.
(The speciality of this verse from rAmarakSha is, it gives all the eight declensions of the singular word rAma.
Hats off to the composer, Budhakaushik Rishi)

२७० .
मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शरणं प्रपद्ये ॥
रामरक्षा स्तोत्र

I take refuge in the lord Hanuman who is as fast as the mind, equals his father, the wind-God, in speed, is the master of the senses, the foremost amongst the learned, the leader of the Monkey forces and the great messenger of Shri Rama .

२७१ .
आचाराल्लभते ह्ययुः आचारादीप्सिताः प्रजाः ।
आचाराद्धनमक्षय्यम् आचारो हन्त्यलक्षणम् ॥
मनु . ४ . १५६

Good conduct gives long life, desired well-behaved progeny and ever-lasting wealth (i.e. prosperity). so also by good conduct other defects are destroyed. (i.e.They become ineffective.)
The suBAshikAr wants to stress that achieving all the good things in the life does not depend on others but rather than on the 'individual' only! And the method is also very simple - "Good Conduct" !

२७२ .
शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
यत्रैतास्तु न शोचन्ति ह्यप्रसीदन्तिह वर्धते तद्धि सर्वदा ॥
मनु . ३ . ५७

The family in which women folks (such as mother, wife, sister, daughter etc.) are full of sorrow that family meets its destruction very soon; while the family in which they have not to grieve is always prosperous. Gender equality etc. are the terms evolved in last few hundred years. But here in Hindu's ancient literature one can find not just dry words but sincere and pure feelings for making entire humankind happy.

२७३ .

अप्रकटीकृतशक्तिः शक्तोपि जनस्तिरस्क्रियां लभते
निवसन्नन्तर्दारुणि लङ्घ्यो वह्निर्न तु ज्वलितः

Strength of a powerful person is ignored if he does not show it to others (if others are unaware).

As far as energy is stored in wood, no body is bothered about it. But when same wood starts burning, they are scared of that.

२७४ .

विक्लवो वीर्यहीनो यः स दैवमनुवर्तते
वीराः संभावितात्मानो न दैवं पर्युपासते

A powerless timid person believes in fortune (i.e. relies on external forces for his own progress).

A powerful person with self esteem does not give any importance to fortune.

This subhashita tells us that a person himself is responsible for whatever happens in his life.

So he must 'act' if he wants to do any progress. He can not blame his fortune.

२७५ .

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः ।

तथा गृहस्थमाश्रित्य वर्तन्ते सर्व आश्रमाः ॥

मनु . ३ . ७७

Just as, (in this world) all the (living) beings exist, depending on (with the help of) air (vAyu), in the same

way, all the other stages of life (i.e. Ashramas) exist depending on the stage of a house-holder (i.e.

Grhasthashrama).

२७६ .

नारीकेलसमाकारा दृश्यन्तेपि हि सज्ज्नाः ।

अन्ये बदरिकाकाश बहिरेव मनोहरः ॥

The good ('sajjan') people are like a coconut - Harsh/Rough from outside but very soft and sweet

from inside. In contrast the bad ('durjan') people are like berry - only soft from outside, but

hard from inside!

Just as coconut does not 'look' nice, the 'sajjan' people at first sight may seem to be harsh in their talk and

attitude - But in reality their mind is pure. The 'durjan' people may 'look' nice with their sweet talk, but in

their minds they will be crooked. What this suBashita teaches us is that don't be 'nice'

and 'good' in your external look - that is not important, but be 'nice'/'good'/'sweet'/'pure' from inside - from your

mind. After all beauty is God given - whereas it is in one's hand to make one's mind more and more beautiful!

२७७ .

वृत्तं यत्नेन संरक्षेद् वित्तमायाति याति च ।

अक्षीणो वित्ततः क्षीणो वृत्ततस्तु हतो हतः ॥

One shall protect his 'sheela' (good character) with efforts (not his wealth),

money can be earned and lost (i.e. money is not stable, you have it today tomorrow you may lose it).

A wealthy person without a good character is as good as dead.

२७८ .

तर्को प्रतिष्ठः श्रुतयो विभिन्ना

नैको मुनिर्यस्य वचः प्रमाणम्

धर्मस्य तत्त्वं निहितं गुहायां

महाजनो येन गतः स पन्थाः

This is by Dharamaraja in Mahabharata. It tells us how difficult it is to decide what is good or bad.

Logic is unstable (i.e. one can draw any conclusions depending on his knowledge and intelligence,

and these conclusions may change greatly due to slight changes in available knowledge).

Shruti or Veda will give different opinions (different Vedas will have conflicts over an issue).

Every Rishi/Muni will have his own opinion, and there is nothing to believe that one is better than another. Philosophy of dharma is very difficult to understand. So, the path followed by great persons, is the right path.

२७९ .

सुखं शेते सत्यवक्ता सुखं शेते मितव्ययी ।
हितभुक् मितभुक् चैव तथैव विजितेन्द्रियः ॥

चरक

The one who speaks truth, one who spends less,
One who eats nutritional food in limited quantity and the one who has conquered the senses, gets peaceful sleep.

२८० .

परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।
धर्मं चाप्यसुखोदरं लोकनिकृष्टमेव च ॥
मनु

Let him avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to Dharma (the sacred law); and even Dharma, which may cause pain in future (or result in pain in future) and is condemned by the people or is offensive to the people.

This suBAshita by Maharshi Manu proves the broad mindedness of the Hindu Culture. Ofcourse

The 'Dharma' referred here is the 'Yuga-Dharma' and not the 'Sanatan' Dharma. This provision in our culture to frame the new 'Yuga-Dharma' which is relevant for that 'Yuga' (Period) is what has helped our culture to be always relevant in all the 'Yugas'. We don't say that the laws made by some 'great' person/'holy' book - one thousand years ago should be valid and implemented even today! The flowing water is always fresh while the still water develops insects and bacterias!

More on 'Dharma' in suBAshita Nos. 17,67,140,144,235.

२८१ .

श्रद्धाभक्तिसमायुक्ता नान्यकार्येषु लालसाः ।
वाग्यताः शुचयश्चैव श्रोतारः पुण्यशालिनः ॥

Those listeners only are meritorious, who have faith and devotion and have no further desire except grasping the subject, have control over their speech and are holy (or pure).

We ourselves may have commented many times on the speech of some Lecturer/'Kirtan-Kaar'/Social Workers/Good Politicians etc. and may have pointed out the mistakes in the speech and that of the person also!

But this suBAshita is for Listeners! Without the qualities mentioned in the suBAshita, the listener or the seeker cannot really "Realize" or "Live" the Truth/Philosophy that the orator is trying to explain. Even being a Good Listener is so difficult!

२८२ .

भेदे गणाः विनश्येयुः भिन्नास्तु सुजयाः परैः
तस्मात् संघातयोगेन प्रयतेरन् गणाः सदा

In ancient India, there were states called 'gaNarAjya'. These states did not have any king,

and were governed by government similar to present democracy. This subhashita is about such

gaNarAjya. Whenever unity in unions (societies or gaNarAjya) is broken, they get destroyed, because if they are

not united, it is easy for their enemies to conquer them. That's why unions (societies) should always try to

be united. We can find many subhashitas in Sanskrit or in other Indian languages that tell us importance of unity

in general, and with respect to defence. If we turn pages of our history, we will find that India was, and is, strong in

all respects.

But, we have a serious lacking, that is devoid of unity, which helps our enemies. Everyone of us

should try to help our motherland by uniting our brothers.

२८३ .

परवाच्येषु निपुणः सर्वो भवति सर्वदा
आत्मवाच्यं न जानीते जानन्नपि च मुह्यति

Every one is always expert in finding out (and talking about) faults/shortcomings of another person. He either does not know his own faults or even after knowing he keeps

quiet about it.

२८४ .

गौरवं प्राप्यते दानात् न तु वित्तस्य संचयात् ।

स्थितिः उच्चैः पयोदानां पयोधीनां अधः स्थितिः ॥

Fame is obtained by donating (giving) money, not collecting it. Clouds (givers of water) have a high position whereas the seas (reservoirs of water) have a low position.

२८५ .

नारुन्तुदः स्यादार्तोपि न परद्रोहकर्मधीः ।

ययास्योद्विजते वाचा नालोक्यां तामुदीरयेत् ॥

विदूरनीति

Let him not, even though pained by others (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter words, which would pain others and prevent him from gaining heaven.

२८६ .

कर्पूरधूलिरचितालवालः

कस्तूरिकापंकनिमग्ननालः

गंगाजलैः सिक्तसमूलवालः

स्वीयं गुणं मुञ्चति किं पलाण्डुः

If an onion plant is grown in camphor bed, musk is used as a soil for it, or it is watered with Ganga-jala (the holiest of the waters), will it give up its characteristic pungent odour?

The central idea is that a person's basic character remains the same, no matter what efforts you take to change him.

२८७ .

जलबिन्दुनिपातेन क्रमशः पूर्यते घटः

स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च

If water is added to a vessel drop by drop, it gets filled slowly. Similarly, knowledge, dharma (punnya, virtuous deeds), and wealth are to be earned slowly.

This subhashita says that don't ever miss to gain a small amount of knowledge,

dharma or wealth, because any small amount actually adds in your treasure.

२८८ .

सेवकः स्वामिनं द्वेष्टि कृपणं परुषाक्षरम्
आत्मानं किं स न द्वेष्टि सेव्यासेव्यं न वेत्ति यः

A servant hates his master if the master is miser and rough in talking.
Why doesn't he hate himself as he can not judge who is worthy of serving and who is not?

Normally people tend to blame the surroundings for their sufferings.
Most of the times the cause of trouble is oneself and not his surroundings.

२८९ .

ऐक्यं बलं समाजस्य तदभावे स दुर्बलः
तस्मात् ऐक्यं प्रशंसन्ति दृढं राष्ट्रं हितैषिणः

Unity is the strength of any society and it (society) is weak without unity. Hence wellwishers of the nation strongly praise unity.

२९० .

का त्वं बाले कान्चनमाला
कस्याः पुत्री कनकलतायाः ॥
हस्ते किं ते तालीपत्रं
का वा रेखा क ख ग घ ॥

Who are you, little girl ? : (My name is) kAnchanamAlA.
Whose daughter are you ? : (I am the daughter of) kanakalatA.
What is it in your hand ? : the palm-leaf (used as a slate or writing pad).
What is the written there (on it) ? (alphabets) ka kha ga gha

२९१ .

अप्यब्धिपानान्महतः सुमेरुन्मूलनादपि ।
अपि वहन्यशनात् साधो विषमश्चित्तनिग्रहः ॥

O good man! The control over mind is more difficult than drinking the water of entire ocean, uprooting the Meru mountain and also licking or eating the fire . (The control over the mind is more difficult than all the impossible things mentioned above).

But then the question of how to make this impossible task - possible is unanswered by this subhaashita.

२९२ .

अधीत्य चतुरो वेदान् सर्वशास्त्राण्यनेकशः ।
ब्रम्ह्यतत्त्वं न जानाति दर्वी सूपरसं यथा ॥

Mere reading of the four vedas and all the shastras number of times, is not enough for obtaining the real knowledge of Brahman (Realisation of the supreme being), Just as a spoon in a vessel used for serving, does not get the taste of the thing served from that pot. (For realisation of highest principle, listening the shastras, meditating on them, and their constant study, observing of the restrictions etc. are necessary.)

२९३ .

यस्य चित्तं निर्विषयं हृदयं यस्य शीतलम् ।
तस्य मित्रं जगत्सर्वं तस्य मुक्तिः करस्थिता ॥

He, whose mind is free from objects of senses and whose heart is calm (free from passion, anger, greed etc.), entire world is his friend and liberation or emancipation is as if in his hand only. (He is as good as liberated).

२९४ .

अज्ञानं तिमिरांधस्य ज्ञानांजनं शलाकया
चक्षुरुन्मिलितं येन तस्मै श्री गुरवे नमः

Salute to the guru, who opens eyes of a person blind due to darkness of ignorance, by knowledge (GYAna).

Guru is one of the most honourable personalities in Indian (Hindu) tradition. This Subhashita demonstrates Guru's role in one's life. Difference between an ignorant person and a knowledgeable person is stated as difference between a blind and a person with normal eyesight. Guru is a person who gives sight to otherwise blind person.

On the day of Ashaadh pournima (full moon day in Ashaadh month of Hindu calendar), called Guru pournima, Hindu's show their respect to their Guru by sacrificing something for him.

२९५ .

क्षमा शस्त्रं करे यस्य दुर्जनः किं करिष्यति ।
अतृणे पतितो बन्धिः स्वयमेवोपशाम्यति ॥

What can a wicked person do to someone who has the weapon of forgiveness in his hands ? Fire fallen on ground without any grass extinguishes by itself.

२९६ .

ग्रन्थानभ्यस्य मेघावी ज्ञान विज्ञानतत्परः ।
पलालमिव धान्यार्थी त्यजेत् सर्वमशेषतः ॥

An intelligent man, eager to have knowledge and wisdom, studies the books and discards what is unimportant, grasping the essence (only) just as a farmer abandons useless husk completely and picks essential grains only.

२९७ .

असूयैकपदं मृत्युः अतिवादः श्रियो वधः ।
अशुश्रूषा त्वरा श्लाघा विद्यायाः शत्रवस्त्रयः ॥

In case of a student envy is (sudden) death, too much talking is the destruction of wealth. Unwillingness to serve, haste and boasting (or self-praise) these are enemies of learning.

२९८ .

नालसाः प्राप्नुवन्त्यर्थान न शठा न च मायिनः
न च लोकरवादभीता न च शश्वत्प्रतीक्षिणः

A lazy person can never earn wealth (or he can never achieve any thing), neither a wicked person, nor a rogue. The one who worries about others' reactions about his deeds, and the one who waits for long time (for good opportunity) also can not earn wealth. A person must be very active, honest, loyal, confident and quick in actions, in order to achieve his goal.

२९९ .

दातव्यं भोक्तव्यं धनविषये संचयो न कर्तव्यः ।
पश्येह मधुकरीणां संचितार्थं हरन्त्यन्ये ॥

It should be given(donated) or enjoyed and spent. As far as money is concerned it should never be stocked up. Look here, the collected savings of the bees are stolen by others.

३०० .

या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता.

या वीणावरदण्डमण्डितकरा या श्वेतपद्मासना ।
या ब्रह्माच्युतशङ्करप्रभृतिभिर्देवैः सदा वन्दिता,
सा मां पातु सरस्वती भगवती निःशेषजाड्यापहा ॥

The one who is as white (beautiful) as kundapushpa (jasmine or lily flower-two from two different dictionaries), moon or a garland of dewdrops, whose attire is white, whose hand is decorated with Veena (a string instrument), who is sitting on a white lotus, who is always worshipped by Gods like Brahma, Vishnu and Mahesh, Let the Goddess Saraswati, who puts an end to lethargy, protect me!

३०१ .

कस्यचित् किमपि नो हरणीयं मर्मवाक्यमपि नोच्चरणीयम् ।
श्रीपतेः पदयुगं स्मरणीयं लीलया भवजलं तरणीयम् ॥

One should never steal others belongings. One should never utter a harsh word about another person (especially something which exposes his deficiencies).
One should think about holy feet of Vishnu (one should worship Vishnu from heart). If one does this, he can attain moksha easily.

३०२ .

बुधाग्रे न गुणान् ब्रूयात् साधु वेत्ति यतः स्वयम् ।
मूर्खाग्रेपि च न ब्रूयाद्धुधप्रोक्तं न वेत्ति सः ॥

Do not tell your good qualities to a wise person, he will know them or will find them out. Also, do not tell your good qualities to an idiot person, because he will not be able to understand them.

One does not need to advertise himself Those who can appreciate your qualities, will find out by themselves. Others are not worth paying attention, as they can not understand your greatness. The current era of advertisement (actually, advertising more than what one has) gives exactly opposite message. But our culture, since ancient times, believe in this subhashita. There is more emphasis on 'doing' rather than 'telling' what you did.

३०३ .

के शवं पतितं दृष्ट्वा पाण्डवा हर्षनिर्भराः ।
रुदन्ति कौरवाः सर्वे हा हा के शव के शव ॥

Hold your breath, if you have tried interpreting this shloka !! Correct interpretation of words is of great importance in Sanskrit language!

Notice that ke and shava have been separated. The word "ka" means water (among several other meanings). Hence ke means "in water". pANDava also means fish and kaurava also means crow.

Hence the interpretation is :

Seeing the corpse (shava) fallen in water, the fish were overjoyed. All the crows, however, started crying .. " O the corpse in water !!"

३०४ .

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः ।
उत्पथं प्रतिपन्नस्य न्याय्यं भवति शासनम् ॥
महाभारत

A preceptor or an elderly person, if puffed up with pride, if unable to discriminate between the proper and improper thing to be done, and has taken to a wrong path, punishment in his case is just.

(No need to feel the 'weight' of the past greatness of that person!)

३०५ .

यद्यद् राघव संयाति महाजनसपर्यया ।
दिनं तदेव सालोकं शेषास्त्वन्धदिनालयाः ॥

O descendant of raghu, whatever day is spent in the service of great men, that is a real day.

Other days are the abode of darkness, (even though there is day-light they are wasted. They do not deserve to be termed a day).

३०६ .

यमो वैवस्वतो राजा यस्तवैष हृदि स्थितः ।
तेन चेदविवादस्ते मा गंगा मा कुरुन् व्रज ॥

If you are not at variance with (i.e have no difference of opinion with) God Yama, the son of Vivasvat, who dwells in your heart, you need not either visit the Ganges nor go to the (holy) land of

kurus (for expiration of your sins).

३०७ .

किम् कुलेन विशालेन विद्याहीनस्य देहिनः ।
अकुलीनोऽपि विद्यावान् देवैरपि सुपूज्यते ॥

What is use of a person who is born in high clan (vishAla kula) but is devoid of Knowledge

(VidhyAhlna) . (i.e. how does it matter even if a person is born in respected family, if he is devoid of knowledge).If a person is knowledgeable, then he is worshipped even by Gods, even if he is born in a low clan.

३०८ .

पत्रं नैव यदा करीरविटपे दोषो वसन्तस्य किम्
नोलूकोऽप्यवलोकते यदि दिवा सूर्यस्य किं दूषणम्
धारा नैव पतन्ति चातकमुखे मेघस्य किं दूषणम्
यत् पूर्व विधिना ललाटलिखितं तन्मार्जितुं कः क्षमः ५५

Karlr tree (a leafless tree that is found in deserts) does not blossom (even during Spring); how is

the Spring responsible for that?

Can you blame the Sun, for the Owl can not see during the day ?

The cloud can not be blamed if the rain water does not fall in the beak of Chatak bird (a bird who

supposedly drinks only the rain water that falls into his beak).

Who can change (erase) the fate (written on one's forehead) ?

३०९ .

यथा हि पथिकः कश्चित् छायामाश्रित्य तिष्ठति ।
विश्रम्य च पुनर्गच्छेत् तद्वद् भूतसमागमः ॥
महाभारत

As a certain traveller remains under a shade (of some tree) and having refreshed himself again goes on (his journey), so does the company of living beings.

३१३ .

यदीच्छसि वशीकर्तुं जगदेकेन कर्मणा ।
परापवादसंश्रयो गां चरन्तीं निवारय ॥
चाणक्य

If you want to make this world obedient just by doing one thing, then chase off the cow (the tongue) grazing the field of grains (of blaming, cursing others) Do not curse, criticize others.

३१४ .

गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा ।
अथवा विद्यया विद्या चतुर्थो न उपलभ्यते ॥

Knowledge (is acquired) by serving the teacher, or by a lot of money or by (exchange of) knowledge. A fourth (path) is not available.

३१५ .

यथा खनन् खनित्रेण नरो वार्यधिगच्छति
तथा गुरुगतं विद्यां शुश्रूषुरधिगच्छति

Just as a person gets water after digging earth with a spade, so also a student who serves his guru gets knowledge.

३१६ .

यदि सन्ति गुणाः पुंसां विकसन्त्येव ते स्वयम्
न हि कस्तूरिकामोदः शपथेन विभाव्यते

If a person has good qualities, they spread by themselves (others get to know about his qualities automatically, he does not have to advertise them).

(As) aroma of musk does not need an oath (it proved by itself).

३१७ .

यथा काष्ठं च काष्ठं च समेयातां महोदधौ ।
समेत्य च व्यपेयातां तद्वद् भूतसमागमः ॥
महाभारत

Just as two pieces of wood come together in the great ocean (by the stroke of a wave) and after coming together separate, so does the association of living beings.

३१८ .

यस्यास्ति वित्तं स नरःकुलीनः
स पण्डितः स श्रुतवान् गुणज्ञः ।
स एव वक्ता स च दर्शनीयः
सर्वे गुणाः काञ्चनमाश्रयन्ते ॥
नीतिशतक

The one who is wealthy is (considered to be) of high descent. He is the one who is (assumed to be) scholar, famous, having ability to distinguish good qualities; orator and

people would want to see him. All the good qualities are (considered to be) possessed by the affluent.

३१९ .

यद्धात्रा निजभालपट्टलिखितं स्तोकं महद् वा धनम्
तत् प्राप्नोति मरुस्थलेऽपि नितरां मेरौ ततो नाधिकम्
तद्धीरो भव. वित्तवत्सु कृपणां वृत्तिं वृथा मा कृथाः
कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं पयः
नीतिशतक

Whatever little or more wealth is written on one's forehead; one will get it even in the desert. Will not get more even if one goes to Meru (name of a mythological mountain).

Be patient, do not show poverty to the wealthy. Look, the pot can take equal amount of water from a well or from the ocean.

३२० .

नाम्भोधिरर्थितामेति सदाभोभिश्च पूर्यते ।
आत्मा तु पात्रतां नेयः पात्रमायान्ति संपदः ॥
विदुरनीति

An ocean never begs (for water), yet it is always full of water. If one makes oneself worthy, riches come to that worthy person by themselves (with their own accord).

३२१ .

बहीष्मपि संहितां भाषमाणः न तत्करोति भवति नरः प्रमत्तः ।
गोप इव गा गणयन् परेषां न भाग्यवान् श्रामण्यस्य भवति ॥
धम्मपद २ . १९

If a man, recites even a large portion of sacred text, but being heedless (negligent) does not put in to practice, he has no share in the ascetic life; He is like a cowherd who counts the cows of others (i.e. he is not the owner of the cows).

३२२ .

वने रणे शत्रुजलाग्निमध्ये महार्णवे पर्वतमस्तके वा ।
सुप्तं प्रमत्तं विषमस्थितं वा रक्षन्ति पुण्यानि पुरा कृतानि ॥
नीतिशतक

When one is trapped in the middle of a jungle ,in the war, in the midst of enemies, water/flood or fire, in the ocean or on the mountains; while sleeping, in unconsciousness, or in (any kind of) odd situation - The good deeds that one might have done in the past, protect oneself.

३२३ .

न कालो दण्डमुद्यम्य शिरः कृन्तति कस्यचित् ।

कालस्य बलमेतावत् विपरीतार्थदर्शनम् ॥

महाभारत २ . ८१ . ११

The time does not kill a person by weapons, but it destroys the thinking capability of a person and makes that person follow a wrong path - which ultimately leads to the destruction of that person. Corrupting the intellect is really the power of time!

३२४ .

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥

Oh men! Go together harmoniously; speak together; understand each other's minds; Just as gods from ancient times, having known each other's minds did the job come to their lot, religiously, so you too act.

३२५ .

मध्विव मन्यते बालो यावत् पापं न पच्यते ।

यदा च पच्यते पापं दुःखं चाथ निगच्छति

धम्मपद ५ . ६

As long as a sin is not mature (does not get ripe) so long an ignorant person considers it sweet like honey; but when the sin ripens he has to suffer it's consequences. (has to suffer the misery, resulting from it).

३२६ .

तावज्जितेन्द्रियो न स्याद् विजितान्येन्द्रियः पुमान् ।

न जयेद् रसनं यावद् जितं सर्वं जिते रसे ॥

श्रीमद्भागवत ११ . ८ . २१

A man conquering all the other senses, as long as, he does not control the organ of taste (tongue), so long he cannot be called self-controlled. He becomes self-controlled (fully) with the control of the desire for taste in food.

३२७ .

द्वावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ ।
यो विमुग्धो जडो बालो यो गुणेभ्यः परं गतः ॥
भागवत ११ . ९ . ४

There are two (persons in this world), who are free from anxiety and filled with great delight: An ignorant child, without any activity and an ascetic beyond the three Gunas (i.e. Prakrti) - i.e. who has attained god.

३२८ .

न तथा तप्यते विद्धः पुमान् बाणैः सुमर्मगैः ।
यथा तुदन्ति मर्मस्था ह्यसतां पुरुषेषवः ॥
भागवत ११ . २३ . ३

A man, having his body well pierced by the arrows is not pained (tormented) so much, as he suffers, when his mind is cut to the quick by shaft-like harsh words of the wicked.

३२९ .

न कश्चिदपि जानाति किं कस्य श्वो भविष्यति
अतः श्वः करणीयानि कुर्यादद्यैव बुद्धिमान् ॥

Nobody knows, tomorrow what will happen to whom.
Therefore, the wise, finish tomorrow's work today itself.

३३० .

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः
सम इह परितोषो निर्विशेषो विशेषः ।
स तु भवति दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः ॥

A yogi says to a king: “We are here (in a hermitage) content with a garment, made of barks, while you are with your silken garments. Our contentment is the same. There is no difference whatever. He, who has abundant desire, is poor. When there is contentment in the mind, who is rich and who is poor?

३३१ .

न ह्यम्भयानि तीर्थानि न देवा मृच्छिलामयाः ।
ते पुनन्त्युरूकालेन दर्शनादेव साधवः ॥
भागवत १० . ४८ . ३१

The holy places of water and idols of gods made out of stone do not purify the devotees immediately. They purify men after a long-standing adoration. But saints do so by a mere sight (as soon as devotees see them).

३३२ .

ब्राम्हणः समद्वक् शान्तो दीनानां समुपेक्षकः ।
स्त्रवते ब्रम्ह तस्यापि भिन्नभाण्डात् पयो यथा ॥
भागवत ४ . १४ . ४१

If a brahmin with even (sama) attitude towards all (Samadrsti) does not act for giving relief to the weak (and oppressed), it may be considered that, that brahmin has lost his Brahma lusture (energy), just like the milk(or water) streaming (or leaking) out from a pot that is leaking.

३३३ .

दैवमेवेह चेत् कर्तृ पुंसः किमिव चेष्टया ।
स्नानदानासनोच्चारान् दैवमेव करिष्यति ॥

This subhashita is for them who believe in luck or fortune rather than their own capabilities.

It says, if luck only is doing all your work, then why do you need to do anything? Your luck will also do your day to day activities like taking bath, giving donations, sitting and talking. Moral: don't rely on fortune or other such things, rely on your own strengths.

३३४ .

कार्यमण्वपि काले तु कृतमेत्युपकारताम् ।
महदप्युपकारोऽपि रिक्ततामेत्यकालतः ॥

Even a very small thing done for somebody is very helpful if done at a proper time. But if one does not do it at a proper time (does it when it is not called for), then a (apparently) big favour to a person will be in vain.

३३५ .

यो यमर्थं प्रार्थयते यदर्थं घटतेऽपि च ।
अवश्यं तदवाप्नोति न चेच्छ्रान्तो निवर्तते ॥

If a person wants something, and if he makes efforts to achieve it - without getting tired - then no doubt he gets it.

३३६ .

यदर्जितं प्राणहरैः परिश्रमैः मृतस्य तद् वै विभजन्ति रिक्थिनः ।

कृतं च यद् दुष्कृतमर्थलिप्सया तदेव दोषापहतस्य कौतुकम् ॥
गरुडपुराण

Whatever is earned by a person, by lethal hard work, the descendants divide it amongst themselves, when he/she dies. (However) the wrong deeds done by the sinner for gaining the wealth; accompany him/her. (He/she has to face the consequences. The sins are not inherited).

३३७ .

त्यजेत् क्षुधार्ता जननी स्वपुत्रं
खादेत् क्षुधार्ता भुजगी स्वमण्डम् ।
बुभुक्षितः किं न करोति पापं
क्षीणा जना निष्करुणा भवन्ति ॥
चाणक्य

Starving mother might leave her own son, starving snake might eat her own eggs, What sin can a starved not do? People, who are helpless, get merciless when its a question of life and death for them.

३३८ .

अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।
सर्वतः सारमादद्यात् पुष्पेभ्य इव षट्पदः ॥

A wise person should gather only important parts (gist) of knowledge from all 'shaastras' (because they are many and it is impractical to learn everything in depth) - juts as a bee gathers (only) honey from all types of flowers (and does not collect flowers).

३३९ .

न अन्नोदकसमं दानं न तिथिर्द्वादशीसमा ।
न गायत्रयाः परो मन्त्रो न मातुः परदैवतम् ॥

Giving water and food is the best among various donations. 'dwadashi' is the most auspicious among all the days. 'Gayatri Mantra' is the best among all the 'Mantras' and mother is superior over all the Gods.

['dwadashi' - 12th day of a fortnight - In Hindu system of calendar a 'dwadashi' comes twice in a month - once in the 'shukla paksha' when moon is in the waxing phase and once in the 'krishna paksha' when moon is in the waning phase.]

३४० .

यत्र नार्यः तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्र एताः तु न पूज्यन्ते सर्वास्तत्र अफलाः क्रियाः ॥
मनुस्मृति

Where women are adored and given respect, the Gods like to stay in such places. But where women are given ill-treatment, at such places no work is successful because of absence of Gods.

३४१ .

वनेऽपि सिंहा मृगमांसभक्षिणो बुभुक्षिता नैव तृणं चरन्ति ।
एवं कुलीना व्यसनाभिभूता न नीचकर्माणि समाचरन्ति ॥

Lions in forest, who eat flesh of other animals - will not eat grass even if they are very hungry. Similarly, persons born in good families will not perform any misconduct even in odds.

Meaning of respectable family should be taken here as a good cultured families - families with values. When a person is having a bad time, to overcome it, he may do something that is ethically wrong, e.g. a person can steal somebody else's food if he is starving. A cultured person will die - but not do such things.

३४२ .

खद्योतो द्योतते तावद् यवन्नोदयते शशी ।
उदिते तु सहस्रांशौ न खद्योतो न चन्द्रमाः ॥

The glittering fly appears bright (or is visible) only until the absence of moon in the sky. But when the Sun rises, there is neither the glittering fly nor the moon!
In absence of a true great person, a mediocre will also appear like a great person. But nobody will notice such person in presence of a truly great individual.

३४३ .

स्वभावं न जहात्येव साधुरापदगतोऽपि सन् ।
कर्पूरः पावकस्पृष्टः सौरभं लभतेतराम् ॥

A good person never gives up his/her nature even when caught in a disaster. Camphor caught with fire, emits more fragrance.

३४४ .

चित्स्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥
विवेकचूडामणी

The whole purpose of worship (Like chanting 'mantras', performing 'puja' etc.) is for purifying the mind and not for attaining the spiritual knowledge. Spiritual knowledge can only be attained by deep thinking and reading and would not be attained even if any one chants millions of 'mantras'.

३४५ .

श्रमेण दुःखं यत्किञ्चकार्यकालेनुभूयते ।
कालेन स्मर्यमाणं तत् प्रमोद ॥
श्रमहात्म्य

While working hard we do feel a bit of sadness due to the adverse conditions. But surely in future when we think of 'that' work, it gives us the happiness and satisfaction (Of having completed the work up to the expectation). Any good and positive work to be done cannot be done without facing the hardship. At the moment of actually doing the work we may feel the heat of it! But in future the memories of it will surely give a pleasant and cool experience!

३४६ .

आस्ते भग आसीनस्य ऊर्ध्वम् तिष्ठति तिष्ठतः ।
शेते निषद्यमानस्य चरति चरतो भगः ॥

Fortune of a person who sits idle, also sits idle. That of who stands, also stands. That of who sleeps, also sleeps, and fortune of a person, who walks, also walks. Here, subhashitkar says that fortune does not bring any thing to life, one who Works, or puts efforts, succeeds (you can say his fortune also works for him). In other words God helps them, who help themselves.

३४७ .

विपदी धैर्यमथाभ्युदये क्षमा
सदसि वाक्पटुता युधि विक्रमः ।
यशसि चाभिरुचिर्व्यसनं श्रुतौ
प्रकृतिसिद्धमिदं हि महात्मनाम् ॥

Courage in adversity, patience in prosperity, oratory in assembly, bravery in battle, full of interest in fame, attachment to knowledge; all these are naturally found in the great persons.

३४८ .

यावत् भ्रियेत जठरं तावत् सत्त्वं हि देहीनाम् ।

अधिकं योभिमन्येत स स्तेनो दण्डमर्हति ॥
मनुस्मृती महाभारत

One may claim proprietorship to as much wealth, as is required to maintain himself; but he who desires proprietorship over more than that, must be considered a thief; he deserves to be punished.

३४९ .

अहं च त्वं च राजेन्द्र लोकनाथौ उभावपि ।
बहुव्रीहिरहं राजन् षष्ठीतत्पुरुषो भवान् ॥

A beggar says to the King, "O King! Both of us are Lokanathas. However, if I'm Bahuvrhi compound, you are ShaSthi TatpuruSha!" laaoknaaqa: can be analysed into a Bahuvrihi compound as laaok: naaqa: yasya sa: - he whose patrons are the people, a beggar.

The same compound, analysed into Shashthi tatpurusha, would be laaoksya naaqa: - the Lord of the people, the King.

३५० .

यदा न कुरुते भावं सर्वभूतेष्वमंगलम् ।
समदृष्टेस्तदा पुंसः सर्वाः सुखमया दिशः ॥
श्रीमदभागवत ९ . १५ . १५

When a man does not harbour any bad (or unauspicious) thought about any creature, to that man of uniform outlook (view) towards all, happiness is there all around (in all directions).

३५१ .

शरदि न वर्षति गर्जति वर्षति वर्षासु निःस्वनो मेघः ।
नीचो वदति न कुरुते न वदति सुजनः करोत्येव ॥

Clouds in autumn do not cause rain, but they make big sound when they pass by. (Where as,) monsoon clouds give rains, without making noise. An inferior person just talks, does not do any thing, (but) good a person acts, does not talk (about his acts).

३५२ .

सर्वार्थसंभवो देहो जनितः पोषितो यतः ।
न तयोर्याति निर्वेशं पित्रोर्मर्त्यः शतायुषा ॥
श्रीमदभागवत १० . ४५ . ५

A mortal (a man) with the life of one hundred years even, cannot be free from the debts of his parents, from whom the body, which is the root of the four principal objects of human life (Dharma, Artha, Kaama and Moksha), has originated and by whom it has been nourished.

३५३ .

अमृतं चैव मृत्युश्च द्वयं देहप्रतिष्ठितम् ।
मोहादापद्यते मृत्युः सत्येनापद्यतेऽमृतम् ॥
श्री शंकराचार्य

Immortality and Death both these reside in the body only. Death comes because of temptation; and immortality by the truth.

३५४ .

परिवर्तिनि संसारे मृतः को वा न जायते ।
स जातो येन जातेन याति वंशः समुन्तिम् ॥
नितीशतक ३२

In this ever-rotating wheel of birth and death, who that is dead, is not indeed born again? But he alone is (considered as) born by whose birth (his) family attains eminence.

३५५ .

को न याति वशं लोके मुखे पिण्डेन पूरितः
मृदंगो मुखलेपेन करोति मधुरध्वनिम्

Who on earth can not be controlled if his mouth is properly filled (his wants are satisfied by you). Even a mrdungam (a musical instrument) makes sweet sound if flour is applied to it (flour is applied to mrdungam to make its sound clearer).

३५६ .

सर्वनाशे समुत्पन्ने ह्यर्धं त्यजति पण्डितः ।
अर्धेन कुरुते कार्यं सर्वनाशो हि दुःसहः ॥

In the situations where every thing is about to get destroyed, a wise person gives up half (or a part) of what he has. One can live with half of what he wants, but it is extremely difficult to withstand loss of everything,

३५७ .

गुणेषु क्रियतां यत्नः किमाटोपैः प्रयोजनम् ।
विक्रीयन्ते न घण्टाभिः गावः क्षीरविवर्जिताः ॥

One should try to develop (relevant) qualities/skills in him rather than making noise (showing off irrelevant qualities).

A cow cannot be sold by ringing a bell in her neck if she cannot be milked (making sweet sound of bell is irrelevant quality where as giving milk is a relevant quality of a cow).

Today's world of advertisement tells us exactly opposite of this. It tells us to attract others by attractive packaging rather than contents. But by attractive packaging, one can only raise expectations, but can not satisfy them.

३५८ .

साहित्यसंगीतकलाविहीनः साक्षात् पशुः पुच्छविषाणहीनः ।

तृणं न खादन्नपि जीवमानः तद्भागधेयं परमं पशूनाम् ॥

नीतिशतक

He who is devoid of the arts, of literary composition and music is evidently a beast without the tail and horns; That he lives without eating (feeding on) grass is the great good fortune of the beasts!

३५९ .

न प्रहृष्यति सम्माने नापमाने च कुप्यति ।

न क्रुद्धः परुषं ब्रूयात् स वै साधूत्तमः स्मृतः ॥

He is declared as the best saint, who is not overjoyed when honoured, and does not get angry when insulted and also does not speak harsh words when angry.

३६० .

असंभ्रिः शपथेनोक्तं जले लिखितमक्षरम् ।

संभ्रिस्तु लीलया प्रोक्तं शिलालिखितमक्षरम् ॥

The oath taken by the wicked person are like the letters written on the water (So much temporary !). In contrast, even the informal words uttered by the saintly person are like the letters imprinted on rocks!

३६१ .

आरोप्यते शिला शैले यत्नेन महता यथा ।

पात्यते तु क्षणेनाधस्तथात्मा गुणदोषयोः ॥

It is very very difficult to lift the rock till the peak of the mountain.

But it's very very easy to get the same rock from the peak to the mountain foot.

(You just need to give the first push!).

In the same way it is very difficult task to induce noble thoughts in to a person's mind and to make him/her an good individual. But it's far more simple to induce bad habits in a person!

३६२ .

लुब्धमर्थेन गृह्णीयात् क्रुद्धमञ्जलिकर्मणा ।
मूर्खं छन्दानुवृत्त्या च तत्त्वार्थेन च पण्डितम् ॥

A greedy person can be convinced by use of wealth (by giving him bribe). Hot tempered person can be convinced by being polite with him. A fool can be convinced by making him feel that you are acting as he wants. A wise person can be convinced by telling him the gist of the matter.

३६३ .

अधर्मैथैथते पूर्व ततो भद्राणि पश्यति ।
ततः सपत्नान् जयति समूलस्तु विनश्यति ॥

Through unrighteousness a man prospers, for a while; then he experiences good fortune, afterwards he conquers his enemies but (at the end) he perishes, tearing root and branch.

३६४ .

विद्या मित्रं प्रवासेषु भार्या मित्रं गृहेषु च ।
व्याधितस्योषधं मित्रं धर्मो मित्रं मृतस्य च ॥

Knowledge is a friend during travel. Wife is a friend in home. Medicines are the friends during illness and our good deeds (Dharma) are friends after death!

३६५ .

रूपयौवनसंपन्नाः विशालकुलसंभवाः ।
विद्याहीनाः न शोभन्ते निर्गन्धाः किंशुकाः इव ॥

Those who are born in a great family and are handsome and young, but do not possess any knowledge, are like a beautiful flower without fragrance.

३६६ .

यद्धात्रा निजफालपत्रलिखितम् स्तोकम् महद्वा धनम्
तत्प्राप्नोति मरुस्थोऽपि नितराम् मेरौ ततो नाधिकम्
तद्धीरो भव वित्तवत्सु कृपनाम् वृत्तिम् वृथा मा कृथाः
कूपे पश्य पयोनिधावपि घटः प्राप्नोति तुल्यम् जलम्

On your forehead, by Brahma written, is your destiny;
That's what decides if you have little or lots of money;

It matters not whether you seek in a desert or mountain of gold;
Don't kneel and crawl before the rich, don't be pitied, be bold.
Just watch the water a pail can get from a well or mighty sea;
The source, you go to, makes no difference in a pail's capacity.

It is destiny that determines one becomes wealthy or poor. So, it does not matter where you seek wealth. Therefore, do not go begging or acting servile and pitifully with the rich. It does not matter whether you go to a well or the ocean. The amount of water you can gather depends only on the size of your pail. Reference to destiny here does not imply fatalism,. It indicates the observation by the poet that everything in life is not under one's control , and that even after making one's best efforts, what one can attain in life depends on one's own innate capabilities .Hence the reference to a pail's capacity to hold water.

३६७ .

नरपतिहितकर्ता द्वेष्यतां याति लोके
जनपदहितकर्ता त्यज्यते पार्थिवेन
इति महति विरोधे विद्यमाने समाने
नृपतिजनपदानां दुर्लभः कार्यकर्ता

A person who works for benefit the ruler, is disliked by the people.
The one who works for the welfare of the people, is disliked by the ruler.
So, it is difficult to find a person who can work for benefit of the both, where he is facing equally strong opposition from both the sides. (it will be very difficult do something which is liked by both sides, if their interests are clashing.)

This Subhashita is suitable for a situation where rulers are not particularly contributing towards the welfare of their subjects, and their actions are primarily driven by their own vested interests.

३६८ .

दीपो नाशयते ध्वातं धनारोग्ये प्रयच्छति
कल्याणाय भवति एव दीपज्योतिर्नमोऽस्तुते

The lamp destroys darkness, it brings health and wealth.
Lamp is for the welfare of all humans. O flame of lamp, I bow to you.

३६९ .

तत् कर्म यत् न बन्धाय सा विद्या या विमुक्तये ।
आयासाय अपरं कर्म विद्या अन्या शिल्पनैपुणम् ॥
विष्णुपुराण २ . ३

That 'karma' (action), which does not bound the soul back in the life and death cycle is the real 'karma'.

That 'vidyA' (knowledge) which brings liberation to the soul, is the real 'vidyA'.

Rest all 'karmas' lead just to hardship and rest all forms of knowledge are nothing but information specializations (or stamp collection)!

According to our Indian culture, liberation of soul (moksha) is the ultimate aim of life. There are many paths (yoga) towards moksha. One of them is 'niSkAmakarmayoga' (actions without desire). The one, whose actions are driven by desire, fails to attain moksha. The karma which is driven by desire is binding to soul (i.e. it will add to his pApa (bad deed) or punya (good deed)), and some time later, he will either get reward or penalty for the deed. If the same karma is done without any desire, or if the person performs the karma just as his duty, without claiming its fruits (niShkAmakarma) he does not get any reward or penalty. Those who can practice this for their life, can attain moksha. The vidyA which helps in practicing this niShkAmakarma is real vidya.

३७० .

अक्षरद्वयम् अभ्यस्तं नास्ति नास्ति इति यत् पुरा ।
तद् इदं देहि देहि इति विपरीतम् उपस्थितम् ॥

If the person at the peak of his wealth says 'No No' to the poor and needy person then be assured that in future that person will have to say 'Give Give'!!

३७१ .

अन्यक्षेत्रे कृतं पापं पुण्यक्षेत्रे विनश्यति ।
पुण्यक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥

The bad work ('pApa') done in other places get vanished in the holy places. In contrast the same bad deeds committed in the holy places gets inscribed on the rocks - unwashable!!

The lesson is that the purest and sacred atmosphere of the holy places will transform a person and make him repent on his earlier sins! But if at all a person does commit sin in such place then it can never be forgiven for having polluted the greatness of the place.

३७२ .

असारे खलु संसारे सारं श्वशुरमन्दिरम् ।
हरो हिमालये शेते हरिः शेते महोदधौ ॥

In this meaningless world only one place is worth to live in!
And that place is the home of father-in-law!
And see therefore Lord Shankar stays in himalayas and

Lord Vishnu stays in the Sea!!

(Himalay is father of mother Parvati and Sea is considered as father of Godees Laxmi as she was born from the 'samudra-manthana')

३७३ .

एकेन अपि सुपुत्रेण सिंही स्वपिति निर्भयम् ।
सह एव दशभिः पुत्रैः भारं वहति गर्दभी ॥

A lioness having only one cub relaxes as she is assured that her cub will bring the hunt. But the donkey even if having ten children will have to carry her load herself!

३७४ .

आचारः प्रथमो धर्मः अत्येतद् विदुषां वचः ।
तस्माद् रक्षेत् सदाचारं प्राणेभ्योऽपि विशेषतः ॥

Good character (which is characterised by a good behaviour) is our first (and the most important) duty.

Great scholars have said this. So one should preserve/observe them greater than one's life.

३७५ .

न तथा शीतलसलिलं न चन्दनरसो न शीतला छाया ।
प्रह्लादयति पुरुषं यथा मधुरभाषिणी वाणी ॥

The cold water, sandal paste and cold shade do not give pleasure that much like sweet speech gives pleasure.

३७६ .

न मर्षयन्ति चात्मानं संभावयितुमात्मना ।
अदर्शयित्वा शूरास्तू कर्म कुर्वन्ति दुष्करम् ॥

The brave people do not like being praised in front of them. They display their valour not by words but by doing difficult deeds.

३७७ .

चलन्तु गिरयः कामं युगान्तपवनाहताः ।
कृच्छ्रेऽपि न चलत्येव धीराणां निश्चलं मनः ॥

Even the huge mountains may start moving due to the mighty wind at the time of dooms day ('pralay').
But the minds of brave persons will never ever get perturbed.

३७८ .

मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ।
मनस्यन्यत् वचस्यन्यत् कर्मण्यन्यत् दुरात्मनाम् ॥

In the mind, speech and action, the great souls are same,
but the wicked are different in mind, speech and action.
(Wicked people will not be truthful).

३७९ .

जीवने यावदादानं स्यात् प्रदानं ततोऽधिकम् ।
इत्येषा प्रार्थनाऽस्माकं भगवन्परिपूर्यताम् ॥

Oh Lord, please do fulfill this expectation that -

In our lives whatever we give to others should be greater than whatever we borrow from others.

Putting in similar context we can pray to Lord that “Oh Lord Please grant me a favour that let number of people who get benefited and happy by me be always more than those who get harmed and pained by me!”

This is an achievable accomplishment for an average individual in his/her life time who is longing for material pleasures along with a moderate deposit of ‘punya’ in his/her account!!

३८० .

सत्यं माता पिता ज्ञानं धर्मो भ्राता दया सखा ।

शान्तिः पत्नी क्षमा पुत्रः षडेते मम बान्धवाः ॥

Truth is my mother, knowledge is my father, 'Dharma' is my brother,
Mercifulness is my friend, Calmness(peacefulness) is my wife and forgiveness my son.
There six are my kith and keens.

३८१ .

न अहं जानामि केयुरे, नाहं जानामि कुण्डले ।

नूपुरे तु अभिजानामि नित्यं पादाभिवन्दनात् ॥

रामायण ४, ६ . २२

When Ravana was forcefully taking away Sita , she had thrown few of her ornaments
in a hope that Rama might see those and make his way to her.

Rama showed these ornaments to Lakshmana and asked if he could recognize those.

At that moment Lakshmana said – “ I do know about Sita's ear rings nor can I identify
any

other ornaments of her.

Being always at her feet to get her blessings, I can only say that this feet chain (*nupure*)
certainly belongs to her”.

Many salutes to Lakshmana's such pure devotion!

३८२ .

तद् ब्रूहि वचनं देवि . राज्ञः यद् अभिकांक्षितम् ।

करिष्ये प्रतिजाने च रामो द्विर न अभिभाषते ॥

रामायण अयोध्या सर्ग १८ . ३०

After getting the boons from King Dasharatha that Bharata be crowned and Rama be sent to forest, Kaikai told Lord Rama that King Dasharatha is not willing to convey the sad message to him. So if Rama is interested in following what King Dasharatha desires only then she can convey the message.

At that moment Rama exclaimed with sorrow and mentioned that he could even jump into the fire on the command of king Dasharatha. So he requested Kaikai mata to order him what King Dasharatha wants. He took oath that he would do whatever King Dasharatha says! Shree Rama never gives his words twice! Therefore he is known to be *ek-vachani* (If once said, it will be done at any cost).

३८३ .

तिष्ठेत् लोको विना सूर्यं सस्यमं वा सलिलं विना ।

न हि रामं विना देहे तिष्ठेत् तु मम जीवितम् ॥

रामायण

When Kaikai asks king Dashratha to give her the boon that Rama be sent to exile – at that moment king Dashratha says, “It may happen that this world may survive without sun or the crops may grow without water. But without Rama my body will not be able to hold the life!”

This really became true after Rama went to exile – King Dashratha left his body in deep sorrow of Rama’s separation.

३८४ .

दूरस्थाः पर्वताः रम्याः वेश्याः च मुखमण्डने ।

युध्यस्य तु कथा रम्या त्रीणि रम्याणि दूरतः ॥

Mountain look very spectacular from distance. Prostitutes look very beautiful when they make-up. War stories are very interesting. All these three things are interesting from distance (Better be away from them).

३८५ .

उपाध्यात् दश आचार्यः आचार्याणां शतं पिता ।

सहस्रं तु पितृन् माता गौरवेण अतिरिच्यते ॥

मनुस्मृति

An Acharya (spiritual guide- person having knowledge of all Vedas, in modern terms, Chancellor of University) is ten times superior to an Upadhyaya (Person who masters part of Vedas, in modern terms, a professor), Father is like hundred Acharyas, and person's Mother is thousand times superior to Father!

३८६ .

आर्ता देवान् नमस्यन्ति तपः कुर्वन्ति रोगिणः ।
निर्धनाः दानम् इच्छन्ति वृद्धा नारी पतिव्रता ॥

Those who are in distress pray God (They are not real devotees). Those who are having some disease follow strict do's and don'ts (They pretend to do 'tapa'). Those who are poor wish to make some donations (They feel they are generous) and a old aged lady portrays herself as having good character!

'SuBAshtAr' says that many people only act as if they possess good virtues. Many times it's only due to some circumstances.

३८७ .

शोको नाशयते धैर्यं, शोको नाशयते श्रुतम् ।
शोको नाशयते सर्वं, नास्ति शोकसमो रिपुः ॥

These sentences are uttered by Kausalya, mother of Lord Rama.

When Rama was exiled by his father King Dashratha, Kausalya in deep grief said bad words to her husband even though she knew that it was not her husband's fault. Later she realised her fault and then she says –

Sorrow kills ones patience, sorrow makes forget one's ability to distinguish between good and bad, sorrow takes away all good qualities and thus the sorrow is the biggest enemy of an individual.

Thus one should not give himself/herself in the hands of sorrow.

३८८ .

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला ।
शल्यग्राहवती कृपेण महता कर्णेन वेलाकुला ॥
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी ।

सोत्तीर्णा खलु पाण्डवैः रणनदी कैवर्तकः केशवः ॥

This 'shloka' is from Mahabharata and so the reader should be familiar with this famous epic to understand and appreciate the meaning of the 'shloka'.

With Bhishma and Drona as it's banks, Jayadratha as it's water, Gandhara as blue lily, Salya

as shark, Kripa as the speed of the water flow, karna as it's breakers, Ashwatthama and vikarna

as it's killer whales and Duryodhana as it's whirlpools, the river of battle was successfully crossed

by Pandavas, only because their boatman was Lord Krishna.

३८९ .

यस्य कृत्यं न जानन्ति मंत्रं वा मंत्रितं परे ।
कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥

One cannot guess what a person is going to do. One cannot understand or appreciate a person's advice or the importance of the task as emphasised by him/her. Only after people see the sweet fruits as a result of doing such a task then one recognises such a person's greatness, who can be rightly called as a 'Pandit'.

To give an example, Veer Savarkar gave call to Indian youths during second world war to join British Army. This was the time when anti-British sentiments among the Indians was at it's peak and many people wondered that how can such a patriot and a crown of Indian revolutionaries say such thing! But after the independence people saw the fruits of Veer Savarkar's appeal. A slave nation having been deprived of arms for centuries needed experienced soldiers having expertise in modern arms and ammunitions for building an independent army.

Indian Army General Shri. Thimappa in the post independent India was soldier in

second world war!!

३९० .

यक्ष उवाच

किंस्विद्गुरुतरं भूमेः किंस्विदुच्चतरं च खात् ।

किंस्विच्छीघ्रतरं वायोः किंस्विद्बहुतरं तृणात् ॥

युधिष्ठिर उवाच

माता गुरुतरो भूमेः खात्पितोच्चतरस्तथा ।

मनः शीघ्रतरं वातात् चिन्ता बहुतरी तृणात् ॥

These two 'shlokas' from 'Aranya Parva' of Mahabharata occur as the part of famous dialogue between

'Yaksha' and Dharmaraj Yudhisthira, popularly known as 'Yaksha Prashna' episode.

Yaksha asked – “What is weightier (more sustaining) than the earth and what is higher than the sky?

What is swifter than the wind and what is more numerous than grass? “

Yudhisthira replied – “The mother is more sustaining (weightier) than the earth and father is higher

(bestower of more benefits) than the sky. The mind is swifter than the wind and thoughts (of a sorrow stricken mind)

are more numerous than grass.

The earth and sky are often compared to the mother and father in the Vedas. The earth sustains and the sky gives

rain but the mother sustains and nourishes her children with much more care and love and the father also bestows

more benefits on his children.

३९१ .

क्रोधः सुदुर्जयः शत्रुः लोभो व्याधिरनन्तकः ।

सर्वभूतहितः साधुः असाधुर्निदयः स्मृतः ॥

Background -

Yaksha put forth the following question to Yudhishtira - “Who is the enemy of men difficult to conquer

and what is the endless disease? What is the nature of a good man and what is the nature of a bad man?”.

The above SuBAshita is the answer given by Yudhishtira -

Anger is the enemy of men difficult to conquer and covetousness (greed) is the endless desire.

A good man is one who seeks welfare of all beings and a bad man is one who has no compassion or mercy.

३९२ .

अस्मिन्महामोहमये कटाहे सूर्याग्निना रात्रिदिवेन्धनेन ।

मासर्तुदर्वीपरिघट्टनेन भूतानि कालः पचतीति वार्ता ॥

Yaksha had asked Yudhishtira, “What is the news?”

In answer to that Yudhishtira said –

In this frying pan of great illusion (the world), Time is cooking the Creatures with the fire of the sun having the days and nights as it's fuel and the months and seasons constituting it's ladle. This is news.

Time consumes everything and hence one should utilize the available little time for his own emancipation. Many people do not realise that they are gradually being consumed by time and hence that is the news deserving widest publicity.

३९३ .

प्रवादः सत्यम् एव अयं त्वां प्रति प्रायशो नृप ।
पतिव्रतानां न अकस्मात् पतन्ति अश्रूणि भूतले ॥

After seeing the dead body of her husband Ravana, Mandodari uttered,
“It is said that when the tears of a *pati-vrata* (a devout wife) drop on the land,
they do not go waste. And this has been proved once again in your case.”

Vrata means that which is strictly followed with utmost devotion and missionary zeal.

Sita, having followed the *vrata* of being devoted to her Lord Rama, had attained a
spiritual

and moral depth. And Ravana having captured and tortured such an elevated soul had
to

pay for his sin. Mandodari's wisdom has to appreciated that even in the time of greatest
sorrow she could understand the real cause of her husband's demise.

३९४ .

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुजंते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

गीता ३.१३

The virtuous who partake of what is left over after sacrifice,
are absolved of all sins. Those sinful ones who cook for the sake
of nourishing their body alone eat only sin.

Bhagwan Shree Krishna has highlighted that an individual should not
live only for himself/herself. The message of helping others and doing
some charity is conveyed, which is the utmost need of this hour.

Also note that the word 'yadnya' has much more wide meaning other than

only the ritual part of it.

३९५ .

दुःसंग सर्वथैव त्याज्यः

काम - क्रोध - मोह - स्मृतिभ्रंशः - बुद्धिनाश - सर्वनाश - कारणत्वात् ।

तरंगायिता अपीमे संग्मात् समुद्रायन्ति ॥

नारद भक्ति सुत्र

Leave the company of bad and evil at all conditions. Because it will lead to desires (worldly/bad), from the non fulfillment of these desires, anger and moHa (attachment) will arise and further in this chain the *buddhi* (intelligence) will get destroyed and at the end it will be total destruction. (Refer to suBAshita No. 253)

The bad qualities, even though present in small traces in the human mind, like that of tiny

waves, would eventually get developed in to a big ocean due to the company of bad and

evil people!

३९६ .

अविश्रान्तम् वह्नेद् भारम् शीतोष्णं च न विन्दति ।

ससन्तोषस्तथा नित्यम् त्रीणि शिक्षेत् गर्दभात् ॥

The above subhAshit teaches us three things to be learnt from a Donkey.
and those are:

1. He carries load (meaning he slogs,takes pains..thats

- what we also have to do to achieve our objectives)without taking any rest
2. He doesn't care about cold,hot weather,monsoon...anything...just does it whatever has been assigned to him...and (that too with honesty)
- 3.(and after all this) he is always happy, doesn't complain about anything.

These three things can be learn from a donkey....
thats what the subhAshitkar says.

३९७ .

प्रसन्नतां या न गताभिषेकतः
तथा न मम्ले वनवास दुःखतः ।
मुखाम्बुज श्री रघु नन्दनस्य मे
सदास्तु सा मंजुल मंगल प्रदा ॥

The facial expression of Shri. Rama (also his feelings) neither displayed smile on hearing the good news of his coronation ceremony nor did it display any dismay on hearing the bad news of his exile. May such a sight of Shri. Rama always do good to us.

It is not at all a simple thing for any ordinary individual to maintain such a balance of mind on two extremely opposite conditions in life. Therefore the last two lines of the suBAshita is for a humble devotee of Shri. Rama who says that “May such a pure sight of Prabhu Shri. Rama always guide me”.

३९८ .

भो दारिद्र्यः नमस्तुभ्यं धन्योहं तव प्रसादतः ।

पश्यामि जगत्सर्वं न तु मां पश्यति जगत्रयः ॥

Salutations to you Oh Poverty!! I am blessed because of you!

Being poor, I can see the whole world but no one else can see me!! (Rather no one notices poor people).

If someone can think of such kind of philosophy inspite of having to struggle for basic necessities of life then we can only say that such a person is a realised soul fit for liberation! But such persons are rare not only in poor class but across the whole humanity! For us the message to take from this suBAshita is always try to find some thing good even from the worst.

३९९ .

जलान्तश्चन्द्रचपलं जीवनं खलु देहिनाम् ।

तथाविधिमिति त्वाशाश्वत्कल्याणमाचरेत् ॥

Life of a man is like a shaky reflection of moon in the water (is very short, and unstable). Knowing this, humans should always keep on doing a long lasting work that benefits the society.

४०० .

विजेतव्या लंका चरणतरणीयो जलनिधि

विपक्षः पौलस्त्यो रणभुवि सहायाश्च कपयः ॥

तथाप्येको रामःसकलमवधीद्राक्षसकुमं ।

क्रियासिद्धिः सत्वे भवति महतां नोपकरणे ॥

For defeating Lanka, (Lord Rama) had to walk across the sea. His opponent was (powerful) Ravana, and his army was of monkeys (All odds were against Rama). Inspite of that Rama killed all the demons. Success of great men depend solely on their own capacities, and not on the means they get to use.